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THE CONGREGATIONAL MEETING HOUSE.

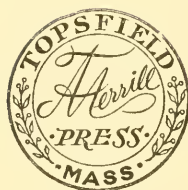
From a photograph made in 1900.

HISTORICAL MANUAL
OF THE
CONGREGATIONAL CHURCH
OF
TOPSFIELD
MASSACHUSETTS

1663-1907

Topsfield, Mass
PUBLISHED BY THE CHURCH
1907

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FOREWORD.

“Remember the days of old, consider the years of many generations.” The present will be more worthy of its noble past, and will emulate the fathers, if it continues with dignity and faith the work whose foundation they laid both deep and strong. It is a great heritage and a sacred trust.

The following pages suggest how faithfully this Church was the very heart of the life of Topsfield for two centuries. Character counts. Consider how character guarded this town in critical times in the person of Parson Capen, who averted the perils at the close of the 17th century, and again in Rev. Asahel Huntington a century later.

Extensive correspondence has brought to the surface many items of historical value, whose preservation is due to the past as to the future. “Thou shalt remember all the way which the Lord thy God led thee.”

To those who have contributed information, or loaned photographs, acknowledgments are due, and special mention is made of the valuable assistance rendered by Mr. George Francis Dow, Sidney Perley, Esq. of Salem, the Town of Topsfield, the Topsfield Historical Society, Franklin Bowditch Dexter, Litt. D., Asst. Librarian of Yale University, and Rev. John Brown, D. D., Bedford, England.

LEONE PARKER WELCH,

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WILLIAM G. POOR,

Committee on Publication.

Topsfield, Mass., Oct. 1, 1907.

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HISTORICAL SKETCH.

From the beginning of the settlement of New Meadows, about 1639, provision was made for "the publicke worship of God," and its first minister of the gospel of which evidence now exists, was William Knight, who "dispenced the word in 1641." Having had serious differences with the Ecclesiastical Courts in England, he emigrated to New England and arrived at Salem in 1636-7. His term of service covered only a few years, and "Good News from New England," published in London in 1648, is authority for the statement that he "has gone back to England." Whether or not the settlement was without preaching during the interim between the departure of Mr. Knight and the arrival of William Perkins in 1655, is an unsettled question. Mr. Perkins continued his labors until the organization of the church in 1663, with Rev. Thomas Gilbert as minister. The existence of a church within the territory at this date is shown by the following entry in the Roxbury Church Records: "Nov. 4, 1663. A church is gathered at Topsfield with Mr. Thomas Gilbert over it."

From the incorporation of the town in 1650 until the creation of the parish (Acts of 1823, Chapter 117), the maintenance of the minister was a regular charge levied upon the inhabitants and he was chosen in open town meeting. The parish still continues to hold title to the church property and selects the minister, but its proposed ministerial contract is approved by the church body. The church has given largely from its membership for the formation of churches at Boxford,

October 4, 1702; Middleton, October 22, 1729; Linebrook, November 15, 1749; and the local Methodist Episcopal Church, October 20, 1830; each of which offshoots is serving the community in which it was originally planted. The town records prior to March 25, 1659, were lost in the destruction by fire of the home of Town Clerk Redington during that year. The first volume of the church register now preserved begins with the service of Parson Capen in 1684. The membership of the church in 1684 was 49—22 males, and 27 females. Today the total number enrolled is 107.

MEETING HOUSES.

The first meeting house in Topsfield is supposed to have been located near the present junction of Howlett Street and Meeting House Lane, but the architecture, furnishing and final disposition of the structure must be determined by the imagination, as neither records nor tradition furnish the information. It is known, however, that the building was without a pulpit.

Years of experience having demonstrated that the former situation was not sufficiently central for the majority of the worshipers, and the proposition of the settlers of Rowley Village (now Boxford) who enjoyed church privileges in this town, that, if the meeting house were more conveniently located for them, they would contribute toward the minister's salary, were large and potent factors in reaching the decision that the second meeting house (erected in the Fall of 1663) should be built on the southwesterly side of the highway now called Haverhill Street, the site selected being nearly opposite the barn of Samuel Todd, deceased, and the pulpit (tradition relates) stood over the spot to-day marking the grave of Parson Capen, which point is about three rods easterly from the main entrance to Pine Grove Cemetery.

In the Indian outbreak of 1675 known as King Philip's War, a protection from attack being deemed necessary, the town records state that:

"At a lafull meeting of the Selectmen the 8 of september 1675 wee hau agreed to mak a stone wall aboute the meeting hous for fort . . . the wall is to be three foote brod in the botom and five hie . . . or six as shall be thote most Conueniant with a watch hous at the south east Corner with in this wall ten foot square this is to be don by the towne and except such as do usalli Com to her the word preched at or in our meeting hows will halp the towne most do it at thar one charge. this wall is to be ten foote from the meeting hous side and ende but on the south side it is to be twelve foot be twene this wall and the wach hows Cor-nar is to be fore foot from the hous end."

On January 13, 1681, the selectmen, and Samuel Symons of Boxford, who resided near what is now the First District School House, entered into a written agreement by the terms of which the latter was to "bild a pulpit ten foot Long and if ye rome will giue way is to belonger & for breth as ye rome will giue way it is to bee a wainshote pulpit" and was to receive "ten pounds . . . one half in Corne at ye Contry price and ye other halfe in neate Cattell—when ye work was done."

The building having ceased to be used for public worship in 1703, was sold by the town on March 7, 1703-4, to "sargt John Gould for £5 in money, he to have the glass," and (tradition says) was removed to what is now known as the Smerage-Balch field on the westerly side of the Turnpike at Springville.

Some of the early burials occurred around this meeting house, and thus the very ground became and with adjoining land still is, consecrate as "God's acre."

Early in 1703 measures were taken by the town (which for 174 years from its incorporation in 1650 exercised ecclesiastical authority) for the erection of the third house of worship, which building was by duly recorded votes to be "2 & forty foot wide & 4 & forty foot long," and "set upon ye hill that is to be leveled for that end which is on the plain by Mr. Capens," and "ye pulpit shall be placed on ye north

side of ye new meeting house," and in due time the edifice was completed and occupied.

At length after years of use and occupation the condition of the building becoming a matter of general public concern, on May 19, 1757, a committee was appointed "to search the meeting house to see if it was worth repairing." Nearly two years after date of appointment, the committee reported adversely to such repair, and on January 9, 1759, the town voted "to build a new house fifty-four foot in Length and forty-two foot in Breadth and twenty-six foot stud . . . with a perpornable Steeple and set it where the old one stands." The baptismal records under date of June 3, 1759, furnish the information that Rebeckah, daughter of Mr. Thomas Perkins, was "ye last child baptised in ye old meeting house." The old house when taken down was used as a barn on the river meadows.

The new meeting house, the fourth erected in the town and the second located on "the common," was raised July 4, 1760, and six weeks later the construction had so far advanced that at a town meeting held in the edifice the question of the interior finish was discussed, and shortly the building was completed and dedicated. The total cost of the building was 743£ 10s 7 3-4d, and Dea. Bixby, Jacob Averill, Thomas Symonds and Nathan Hood comprised the building committee.

Several committees were at different times assigned the duty of seating the people in the meeting house "according to their best skill and judgment," but were charged to "have respect to age and money."

Within the past few months Mr. Benjamin Albert Orne (a native and resident of this town) has made and placed on public exhibition a model of this church, which is admitted to be a faithful reproduction of the old structure, and through his courtesy appears the illustration found on the opposite page.

In 1817 a bell (the first in town) weighing 938 1-2 pounds and inscribed "Revere & Company, Boston, 1817," was purchased for \$400 and placed in position in the belfry, and the town voted that it "be rung on all public days and tolled for funerals."



THE MEETING HOUSE OF 1759.

From a model constructed by Benjamin A. Orne.

Within this house were to be found the high pulpit, overhung by a sounding board, the square pews with the more peculiar seating of the congregation, the deacons' straight snug box where they sat facing the congregation, the elders' pew, and the tithingman with his long rod. Surmounting the steeple was the weather-cock vane.

At the Essex Institute in Salem is preserved the iron stand which held the christening basin as early as 1703, and also the contribution box which was used by Deacon George Bixby.

The pulpit used by Parson Capen was preserved for many years. In 1850, at the bicentennial, it was used as the speakers rostrum, but all trace of it has now been lost.

One of the pulpit chairs used in the 1759 meeting-house is now in the possession of Mrs. Malcolm McLoud. Another pulpit chair is in the possession of the Topsfield Historical Society.

The physical condition of the building was frequently the subject of animated discussions and many votes for repairs are recorded. At a meeting held February 2, 1842, a resolution was passed that "the time has come when the interest of the Congregational Society and the comfort of its worshipers require that something should be done whereby the house in which they worship shall be rendered more acceptable and inviting." William Munday, Cornelius B. Bradstreet and John Gould Hood were appointed a committee to investigate the matter "and make a report of their doings at the annual meeting in March next." The committee presented an exhaustive report, discussing repairs and alterations of the old building and even considering the advisability of a new edifice.

April 27, 1842, John Gould Hood (chairman), William Munday, Benjamin P. Adams, Joel R. Peabody, Augustine S. Peabody and Cornelius B. Bradstreet were "chosen to contract for building of the new meeting house," and authorized to "dispose of the old meeting house as they think proper."

To enable the new house of worship to be erected on the site of its two predecessors, agreeable to the vote of the town, the old building was taken down during July and Au-

gust, 1842, and sold in portions to suit the convenience of prospective purchasers, and the sum of \$222.82 was received from such sales.

Capt. Perley Tapley of Danvers, the famous building mover of Essex County, purchased at private sale a part of the frame and boards, which were hauled to Salem by oxen and used in the construction of a large building on Boston Street, which structure in more recent years was used as a currier's shop. On the evening of August 11, 1906, the building was totally destroyed by fire.

The committee invited proposals for the construction of the edifice according to plans and specifications and several bids were received. The contract was awarded to Mark R. Jewett of Rowley, for the sum of \$4300.

September 1, 2 and 3, 1842, the edifice was raised, and the work being prosecuted with due diligence was dedicated Wednesday, February 22, 1843. William Munday, John Gould Hood and John C. Batchelder were "chosen by ballot to make the necessary arrangements for the dedication of said house." The exercises included invocation and reading of the scripture by Rev. William S. Coggin, Boxford; prayer, Rev. Daniel Fitz, Ipswich; sermon, Rev. Anson McLoud, text—95th Psalm, 6th and 7th verses; prayer, Rev. Isaac Braman, Georgetown.

In May, 1853, a vestry and organ loft was built on to the western end of the church, under the direction of William N. Cleaveland, William Munday and John Wright.

In 1857 the first pipe organ was presented to the parish "By the Ladies Society and friends of the parish." It was manufactured by William Stevens, and was last heard in public on February 11, 1907. The instrument was sold to the French Catholic Church, at Van Buren, Maine, and thus continues its christian service.

In November, 1906, a larger pipe organ of great power and sweetness was purchased at an expense of \$2500. It was built by George S. Hutchings of Boston. The nucleus of the fund was a bequest of Mrs. Lucy Lake Herrick of \$500, and the balance was raised by the organ committee appointed by the Ladies Society. The dedicatory service was held March 27, 1907, and May 5, the pastor described its me-

chanical excellence in a sermon from the text, "Let everything that hath breath praise the Lord." To accommodate the new instrument, repairs to the vestry and alterations in the choir loft were made at an expense of approximately \$275.

The following have held the position of organist: Miss Anna Lowe, Boxford; Miss Susan Ann Kimball, Topsfield; Miss Laura Merrill, Mrs. Alice Learoyd Barnard, Danvers; Miss Sarah Kimball Leach, Miss Mary Augusta Balch, Miss Florence Eliza Balch, Miss Lizzie Porter Lake and E. Davis Brooks, Topsfield.

In 1891 the interior of the church was repaired and adorned at an expense of over \$1200, and memorial windows placed to preserve the name of beloved worshippers.

Upon the reopening of the church, January 5, 1892, the pastor's sermon topic was "Repairs of the Lord's House," and a Sunday School concert was given in the evening with the subject "The Lord's House."

The inscriptions on the memorial windows are as follows:

(South side, reading from west to east.)

In Memoriam
Dea. John Wright
Born June 4th, 1804
Died July 29th, 1861

In Memoriam
Abigail Wildes Wright
Born Nov. 7, 1807
Died Oct. 19th, 1851

In Memoriam
1806 Benj. P. Adams 1875
and
1808 Abbie S. Adams 1872
By their Daughter Mary A. Whittemore

In Memoriam
 1811 Samuel Adams 1862
 and
 1808 Elizabeth Adams 1888
 By Mr. & Mrs. C. A. Whittemore

Deacon Samuel C. Todd
 Born April 23d, 1783
 Died December 29th, 1858

Chosen Deacon
 November 18th 1818

(North Side, reading from west to east)

In Memoriam
 Adeline Marsh Merriam

1806-1887

In memory of
 Anson McLoud
 Pastor of this Church 1841-1869
 Born June 22, 1813
 Died February 21, 1883

In memory of
 Jane Cornish McLoud
 Beloved wife of Anson McLoud
 Born October 23, 1816
 Died February 13, 1900

In Memoriam
 Cleaveland

"Blessed
 are the Dead
 which die in
 the Lord"

The two windows of tasteful design in the singers' gallery are dedicated to Miss Susan Wildes and Miss Mary Towne.

CHURCH AND VESTRY FURNISHINGS.

THE COMMUNION SERVICE OF THE CHURCH FROM THE EARLIEST TO THE PRESENT TIME.

June 23, 1816, a Bible was presented for pulpit use by thirty-one young ladies. The book is still in very good preservation and in the possession of Deacon Edwin S. Clifford.

In 1842 a chandelier of twelve lamps and also two pulpit lamps were presented by Mr. Solomon Wildes and family of Boston.

A pulpit with its furnishings of sofa and four chairs upholstered in red brocade velvet, and a table were given by Mr. Solomon Wildes and family.

February 23, 1843, a Bible for pulpit use was given by Mrs. Solomon Wildes, and a hymn book was presented by her daughters, Phebe and Catherine Wildes.

In January, 1850, a clock was received from John Cleaveland, Esq., of New York City.

In 1868-9, a hymn and tune book, called "Book of Praise," was adopted in place of Psalms, Hymns and Spiritual Songs of Isaac Watts, D. D.

At least three different carpets have been laid in the present church. The first, which was furnished by the Ladies Society, was in buff colors—rather light for the aisles, while around the pulpit and rostrum was brussels in dark shades. The Brussels carpet is now in use in the small room in the rear of the organ.

About 1865 a new floor covering was furnished by the Young People's Society, the aisle surface being green and black, while about the pulpit and rostrum, the colors were red, black and white. This carpet when removed did further service in the Emerson-Holmes parsonage.

The adornment of the church in 1892 included the purchase of a new carpet by subscription, which was laid over the entire floor space of the auditorium. Two male members of the choir refurnished the singers' gallery, putting in a carpet like that in the body of the church. Six chairs upholstered in red damask, with two upholstered cushions to match were also purchased.

In 1882 a small chandelier with six lamps for lighting the singers' gallery, together with twelve lamps in clusters of two each, and arranged around the church were secured through the efforts of Mrs. Mary Stone Kimball.

In 1886 a beautifully painted scroll, suspended from the pulpit, with the motto "Christ our Hope," was presented by Miss Jane Dickson, who made her home with Rev. L. S. Crawford.

In 1895 "The Book of Praise" gave place to the "Plymouth Hymnal," with hymns, tunes and responsive readings.

January 5, 1892, the pulpit Bible was received from Justin Hood Welch.

In 1876 scriptural mottoes were purchased by subscription and hung about the walls of the vestry.

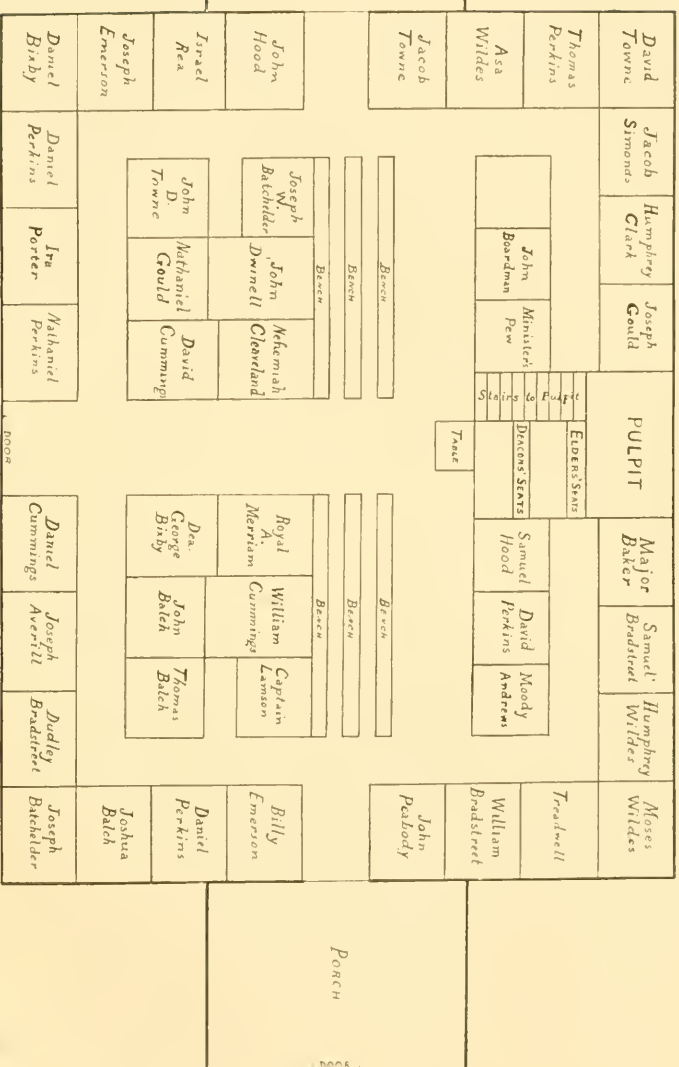
In 1879 an organ for vestry use was purchased by popular subscription and the sale of an old organ.

In 1880 a clock was presented by Benjamin Jacobs.

In June, 1893, the Y. P. S. C. E. purchased an organ for vestry use.

SACRAMENTAL FURNISHINGS.

In 1734, the church voted to buy two new flagons and two new tankards, sell the old ones for all they could, and take the balance of the money for the new ones from the church stock.



THE SEATING IN THE MEETING HOUSE ABOUT 1840.

Plan Drawn by Sidney Penney, Esq., from information furnished by Mrs. Lucinda W. Todd and Miss Mary J. Phillips.

In 1764, the church voted that the Deacons buy two silver tankards for the communion table, and sell the three old pewter tankards used at the Lord's table.

In 1778, the church sold to Deacon George Bixby, a pewter tankard not in use, for twenty-one shillings.

In 1801, the Deacons bought for the church from a legacy and interest of \$46.26, a silver tankard for the sum of \$39.00, and also one demijohn, one stone jug, one tunnel and lock for the church chest, and the balance of the money was put at interest.

May 29, 1818, Dr. Nehemiah Cleaveland purchased for the church two silver-plated flagons at a cost of \$40.00 and six silver plated cups for \$27.00, at a total expense of \$67.00.

In 1828, the church voted that the communion service be held bi-monthly instead of once in six weeks as heretofore, which practice is still in use.

Feb'y 22, 1843. George Hood presented to the church a baptismal font beautifully inscribed.

May 29, 1843. By vote of the church, the Deacons disposed of the old silver tankard purchased in 1801 at an expense of \$39.00, for \$24.63, and with the amount purchased two silver-plated baskets to be used in the distribution of the bread at the communion table, and a plate for the baptismal font costing \$1.25.

August 25, 1850. John Cleaveland, Esq., of New York City presented to the church one half dozen silver plates, three for the distribution of the bread at communion table and three to be used in taking the contribution.

In 1850, the church gave the two baskets formerly used at the communion service to the pastor, Rev. Anson McLoud, and Dea. Samuel C. Todd.

1885. Nine lady members presented the church with two modern silver tankards, which are still in the possession of the church, as are also the six drinking cups purchased in 1818.

1902. Envelopes for communion dues were first used.

1906. One of the old fashioned pewter plates formerly used at communion table is still preserved by the church.

SUNDAY SCHOOL.

The story of the first quarter century of the Sunday School is lost. It has been stated however, that the school was organized in May 1818, in the red school-house on the common north of the meeting house, the church looking upon it with some disfavor for several years. Among its first members Dea. Samuel C. Todd, Miss Nabby Perkins, Miss Mary Hood, Miss Mary Cleaveland, Samuel Todd, and Augustine S. Peabody, have been named: and among the early superintendents were Dr. Jeremiah Stone, and Alfred W. Pike, preceptor at the Academy, both of whom served in the early thirties.

A church record in 1848 would indicate that the church had assumed the charge of the school, for Dea. Joel R. Peabody, Dea. John Wright and Samuel Todd were appointed a committee to look after its interests; and continued in office three successive years. April 21, 1875, Dea. Augustine S. Peabody tendered his resignation to the Sunday School Committee who referred it to the Church; the latter voted not to accept the resignation and chose Daniel Emerson Hurd Ass't Superintendent. He moved to Westminster in 1883. It is remembered by several that Rev. Mr. McLoud always took a deep interest in this method of Bible study. The largest enrollment known was in 1864-65, when 210 was the total. In 1885 the regular attendance was 127. For the past half-century the following superintendents have served the School.

- 1854-1856, Dr. David Choate.
- 1856-1884, Dea. Augustine S. Peabody.
- 1875-1883, Daniel E. Hurd, Assistant.
- 1884-1886, J. Porter Gould.
- 1886-1887, Charles J. Peabody.
- 1887-1893, E. Perkins Averill.
- 1893-1904, Albert M. Dodge.
- 1904- Franklin Balch.

THE HOME DEPARTMENT.

In October, 1906, a Home Department was formed through the efforts of three members of the Church, and the membership soon reached thirty. Mrs. Abby L. Elliott was appointed Superintendent at the following annual church Meeting, and Mrs. Laura Dame Assistant Superintendent. The members are among the most thoughtful and studious of our congregation, persons whose duties are such that they find it more convenient to give an hour to the study of the lesson at some other time than Sunday noon, and their interest in this systematic study of the Bible has already brought good results to the church.

THE LADIES' SOCIETY.

Pursuant to public notice the ladies connected with the Congregational Church met in Academy Hall (now the High School Building) in October, 1841, for the formation of a social organization. The meeting adopted a constitution and elected the following officers:

President, Mrs. Adeline M. Merriam; vice president, Miss Mary Cleaveland; secretary, Mrs. Joel R. Peabody; treasurer, Mrs. Anson McLoud.

The first public meeting of the society was held at the home of Mrs. Benj. P. Adams (now the residence of Mr. Joseph B. Poor) on Main Street, in June, 1842, Miss Mehitable Todd being the only resident survivor.

The furnishing of the new meeting house, (dedicated February 22, 1843,) with a carpet was the first work of the society and to this end a sale was held in Academy Hall, July 4, 1842.

There was a "most inviting display of Articles, curious, beautiful and useful." The total amount of the sales was nearly \$175. "The hall was duly honored with the choicest

decorations from the forest." An original poem by the gifted secretary was read and there was also "the occasional performance of exhiiliating pieces of music by the Topsfield choir."

In 1853 the organization pledged and paid the sum of \$200 toward the expense of building the vestry on the west end of the church.

In 1856-7 a church organ being deemed a necessity the society immediately perfected plans which ultimately produced the instrument and has borne the expense of its maintenance.

The society has also established a circulating library, which for a number of years was the principal source of reading matter for the people but in 1875 donated its excellent collection of books to the newly organized town library.

The 40th anniversary of the organization was observed Friday evening, April 28, 1882, at the residence of Mr. Benjamin Jacobs on Main Street (now "The Knolls"). Rev. Frank P. Tompkins presided and the interesting exercises included: A review of the work of the society by the President, Mrs. Lucy Lake Herrick; its early history, Rev. Anson McLoud; the poem written for the fair held July 4, 1842, was read by Miss Laura Hobart Lake; and brief address, Mr. Jacobs and Mr. C. J. Peabody. A copy of the above mentioned poem which has been preserved by Mrs. Louisa Morgan Leach was on exhibition throughout the evening.

The assets of the society include a savings bank deposit of \$100.

The Parish records contain frequent mention of the assistance received from the Ladies Sewing Circle, which was the original name of this society.

THE WOMANS' MISSIONARY SOCIETY.

At a meeting held May 3, 1870, in the vestry of the church a society to be called the Woman's Missionary Society auxiliary to the Woman's Board of Missions was organized by 14

persons. The early records of the society are still in existence and state its object to be "the collection of money for missionary purposes and the cultivation of a missionary spirit among its members. All money raised by the society shall be forwarded to the Treasurer of the Woman's Board of Missions to be used for the general purposes of their organization." The names of 40 charter members are recorded.

The first officers were: President, Mrs. Louisa Morgan Leach; secretary, Miss Ellen F. Morgan; and treasurer, Miss Sarah Stickney Edwards.

The sum of \$1447.60 has been expended for the support of a teacher in Inanda Seminary, Africa, and scholarships in the girls boarding schools at Harpoot and Adabazar, Turkey, and Guadalajara.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

The young people have always been an important factor in the life of Topsfield. Even to-day our town, unlike the usual rural community, holds and prizes its young people. But for the church to consider their interests, outside the Sunday school arrangements, is something comparatively recent. Children and young people were not expected at the church prayer meeting fifty years ago, and when a young Christian made such attendance his practice, he usually felt lonesome if not ashamed. But soon after the civil war many churches began to see their duty to their youth, and various lines of effort were tried, the central idea being a young people's prayer meeting. Such an organization was the Helping Hand Society connected with this church, and which accomplished worthy things for the church and community for several years before the Endeavor movement began.

The Young People's Society of Christian Endeavor was organized in Topsfield in November, 1891, with 15 Active, and 5 associate, members; Albert M. Dodge being chosen

first President. During its fourteen years, there have been nine different presidents; and the society has been a moral force in the community, rendering assistance both spiritual and financial to the church. Its total membership has registered 94 Active and 67 associate members; 19 of the associates having become Active.

The Society's interest in Missions has been evidenced by occasional contributions; and its enthusiasm has been a marked assistance to the church, and a help to the various pastors. In 1895, 28 active members attended the Boston Convention.

At the last annual election in 1905 the problem of the future was faced. All recognized that in its present condition the Society was not fulfilling its mission, and various propositions were considered for increasing its effectiveness. But after several adjourned meetings, strong sentiment yielded to the general conviction that some other method of work is needed today among young people than that of the prayer meeting pledge; and the reluctant motion to disband was carried. This matter was reported to the Church at its next Annual Meeting, with the hope that some plan might be devised that would enlist our young people in the Lord's work.

BIOGRAPHICAL SKETCHES

OF THE

MINISTRY OF THE CHURCH.

WILLIAM KNIGHT.

After the settlers in New Meadows became somewhat numerous, divine worship was attempted William Knight being the first preacher, so far as can be ascertained. His service covered a period of about four years from 1639-43. It is known that he had trouble with the ecclesiastical courts in

England, and therefore left the country, arriving in Salem in 1636 or 1637. Between 1620 and 1640 no record was kept in England of those Puritans who came to New England; therefore it is difficult to identify the William Knight who took his B. A. at Queen's College, Cambridge, in 1608, with Topsfield's first preacher. If they are identical, then this preacher was a contemporary at Cambridge of Cotton, Hooker, Wilson, Francis Higginson and Ezekiel Rogers.

REV. WILLIAM PERKINS.

He was born in London, England, August 25, 1607. He was the son of William and Catherine Perkins, and grandson of George and Catherine Perkins of Abbots Salferd, County of Warwick, England. He was an early, if not the earliest, ancestor of this name in town.

The first mention made of him is in March, 1633, when with the illustrious John Winthrop, Jr. and eleven others, he began the settlement of Ipswich. He was admitted a freeman Sept. 30, 1634. He very soon removed to Roxbury, where he married Elizabeth Wooton, Aug. 30, 1636. In 1643 he removed to Weymouth, which town he represented in the General Court in 1644. He was also a commissioner to settle small debts, &c., a leader of a military company, and a member of the Ancient and Honorable Artillery Company.

He resided in Weymouth from 1643 to 1648; was selectman in 1647; schoolmaster in 1650. In 1651 he removed to Gloucester where he preached until 1655. From thence he came to Topsfield and became its second minister. He preached here a few years, and then spent the remainder of his life in the calm pursuits of husbandry. It is said he was one of the most accomplished persons among the early settlers of Topsfield. A scholar, a man of business, a farmer, a clergyman, a soldier, and legislator, he bore himself in them all with ability and discretion.

One of his daughters, born in Topsfield March 2, 1657, married June 17, 1679, John Bradstreet, son of Gov. Bradstreet.

It is further said of him he was an excellent man and a good antiquary. He once visited his native country, but died in Topsfield, May 21, 1682, aged seventy-five years.

THOMAS GILBERT

Was born in St. Andrews, Scotland, August 5, 1610, and became a clergyman of the Established Church, serving a charge at Chedle, in Cheshire, and another at Eling in Middlesex. But the spirit of St. Andrews, which had fired John Knox, was on him; and the very Word which he preached turned his mind toward the liberty of the Spirit. He was so good a Scot that he was loyal to his convictions rather than to Scotland's idol, "bonnie prince Charlie"; and thus both in theory and practice he became a Non-conformist. It would seem that he never hesitated to tell the truth concerning the dissolute Charles.

He is sometimes listed with those 2000 clergymen who lost their livings by the Act of Uniformity in 1662. Perhaps he foresaw this, for he anticipated that Act by a year, and sailed from London on the "Prudent Mary," arriving at Boston in July, 1661. November 4, 1663, he became the minister of the newly organized church at Topsfield. Here he took no pains to cloak his opinions of the wickedness enthroned in the mother country, and in 1666 he was brought to trial for sedition. But the people who honored and cherished Goffe the regicide could not condemn the same spirit in a zealous preacher, and he was readily acquitted. Four years later he was tried for intemperance, and as there was no doubt of his guilt his connection with the church was severed in 1671, the minister himself manifesting as much grief as any one. The charge was not on account of his use of wine, but because of his coming intoxicated to the Lord's table. He seems not to have sought another settle-

ment, but to have retired to Charlestown, where he was buried October 28, 1673. In many respects he was a representative man, and much in advance of the many; and but for the one blot upon his record here, his service of the community would have been recognized for its singular ability and fearlessness, for in Frothingham's History of Charlestown he is "the reverend, sincere, zealous, able and faithful servant of Christ, Mr. Thomas Gilbert."

REV. JEREMIAH HOBART

Was the second son of Rev. Peter Hobart, A. M., and was born in England, April 6, 1631.

(Peter Hobart was born at Hingham, Norfolk, 1604, and received his education at Cambridge, where he discovered much gravity, sobriety, and hatred of all vice. By his pious parents he was dedicated to the Lord from his earliest infancy. After he had finished his studies at the university, he taught school, and preached occasionally for a conformist minister at whose house he lodged. He was afterwards exceedingly harassed and persecuted from one place to another, on account of his nonconformity. His last place of abode was Haverhil in Suffolk, where his labours were rendered a blessing to many souls. The arbitrary proceedings of the prelates became, at length, so intolerant, that he resolved to retire to New England, where he should be free from all episcopal molestation, obtain a settled place of abode, and be constantly employed in the work of the Lord. Accordingly in the year 1635, he embarked with his wife and four children; and after a long and sickly voyage, arrived at Charlestown, where he found his parents, brethren, and sisters, got safe before him. He received invitations from several churches, but settled, with his friends, upon a new plantation, which he called Hingham. There he gathered a church and continued its able and useful pastor many years. Brook's "Lives of the Puritans," iii, 471. London, 1813.)

Jeremiah, with his older brother Joshua, attended Harvard College, graduating in 1650. After preaching at Bass River (now Beverly), and other places, he was ordained at Topsfield, October 2, 1672. There followed a ministry both scholarly and devout; but finding it difficult to collect his salary of £70 per annum, he resigned the charge, being dismissed September 21, 1680. For several years he served the church at Hempstead, Long Island, beginning 1683. Had-dam, Conn., became his next field of labor and his final resting place, his pastorate there beginning in 1691. Here Rev. Phineas Fish became his colleague in 1714.

The aged minister's last hours were spent in the house of the Lord. On November 6, 1715, the Lord's Day, he received the Sacrament, and during the intermission expired, sitting in his chair.

Three years later, in the same town, was born his grandson, whose young life was a marvel of devout energy and evangelistic zeal, David Brainerd.

REV. JOSEPH CAPEN, M. A.

In a long line of worthy men, eminent for godliness and scholarship, none has left a deeper impression upon the town of Topsfield than Rev. Joseph Capen, minister of the town from 1682 until his death, June 30, 1725.

Vol. II, Sibley's "Harvard Graduates" is authority for the following summary. Mr. Capen was born in Dorchester December 20, 1658, the son of John Capen and his second wife, Mary (daughter of Samuel Bass of Braintree); was baptised January 2, 1659; and united with the church in Dorchester April 10, 1681. During the following summer the people of Topsfield learned of his ability, and sought to secure him for their minister; and in town meeting September 26, 1681, voted that he might have the use of the parsonage house and land and his choice of 75 lbs. in country pay, as corn, pork and beef, or 20 lbs. in silver and 45 lbs. in country pay. He chose the latter, and was dismissed from

the church in Dorchester "ye first of ye 4 82 . . . to Joyne to ye Church at Topsfield in order to his ordination of a pastor to that church." Two months later a New Haven church tried in vain to persuade him to settle in that colony.

June 11, 1684, he was ordained as successor of Jeremiah Hobart, the town having voted at a meeting May 16, 1684,

"Lliut Pebody Deacken Perkins Lliut Baker Ensigne Pebody John Houey Corpr Townes Isacke Estey Senr & John Gould Senr are Chosen to prouide for Mr Capen ordanation and the Towne and Church to pay for ye Charges thay bee out about it in such as thay Lay out Ether in Kind or eles in that as ye Law dos say is equeliant to it."

A year later the town began to fear that they were to lose their talented young pastor, and "at a lawfull town meeting the fift of sapember 1685 sargen Redington Jacob towne senr and John how or ani two of them ar Chosen to accompeni mr Capen to dorchester when hee goes to viset his frendes and to bring him agane if tha Can with his frendes Consent to Contene with vs in the ministri."

Mr. Capen wisely led the minds of his people along the varied paths of knowledge, and this was appreciated, for on October 22, 1686, the town voted to request him "to preach lecters" as often as was convenient to him. By his fearless and godly wisdom the people of Topsfield were protected during the days of the witchcraft delusion; though a tradition, lingering in the annals of New England, asserts that one Sunday morning he was a little late at church because Satan was loath to depart from a maid serving in the good minister's home. But the man of God prevailed, and the demon was exorcised.

(The longest pastorate, with the exception of that of Rev. John Emerson, in the history of the church, it was also rich in influence, and resulted in 230 admissions to church membership.)

Mr. Capen married in 1684 Priscilla Appleton, daughter of John and Priscilla Glover Appleton of Ipswich.

She was born December 25, 1657 and died at Topsfield, October 18, 1743.

Their children :

Priscilla, b. 1 Sept., 1685, who married 21 September, 1708, Caleb Thomas of Marshfield.

John, b. 15 June, 1687; died 26 April, 1732.

Mary, baptised 17 February, 1688-9; married 5 January, 1709-10; Thomas Baker of Topsfield.

Elizabeth, baptised 26 April, 1691; died 22 March, 1781; married 12 October, 1711, Simon, (b. 14 April, 1692, son of John and Sarah) Bradstreet, grandson of Gov. Bradstreet.

Joseph, baptised 6 August, 1693; died in infancy.

Nathaniel, born 13 July, 1695; died 16 February, 1749-50, unmarried.

Sarah, born 2 April, 1699; married 9 May, 1717, John Bradford of Boston.

REV. JOHN EMERSON.

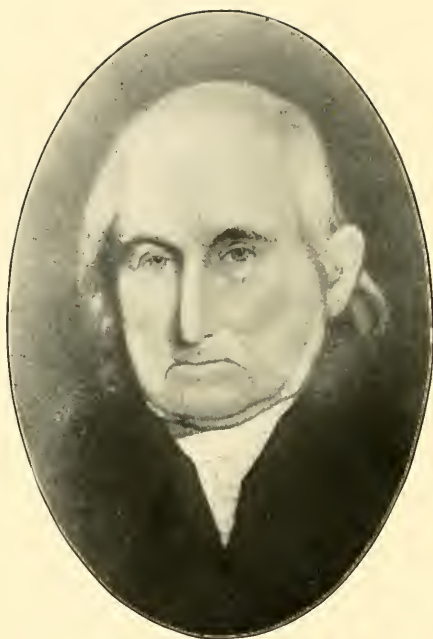
The sixth preacher and the fourth regular minister of Topsfield, son of Edward and Rebecca (Waldo) Emerson, was born in Chelmsford, Mass., February 27, 1706-7. He was a grandson of Rev. Joseph Emerson, first minister of Mendon, Mass. He was a brother of Rev. Joseph Emerson, from whom descended four generations down, the beautiful writer and eloquent apostle of transcendental philosophy, Ralph Waldo Emerson.

Rev. John Emerson was a clergyman, graduated from Harvard College in 1726. He was ordained the same year. Settled as town minister of Topsfield, Mass., November 27, 1728.

Rev. John Emerson was a pious clergyman of good attainments and his long ministry flowed on in quiet and harmony. He is also credited with holding the longest pastorate of any minister in the history of the church, a period of forty-six years.

No very especial happenings are recorded of his long ministry, except the addition to the church membership of two hun-





REV. DANIEL BRECK.

From an Oil Portrait in the possession of
Judge Charles H. Breck.

dred and seven names, also the erection of a house for his own occupancy in 1733-4 on the site of the present Balch-Jordan three-story dwelling in which were his study and some other rooms said to have been retained in the eastern end of this present structure; and the building of the fourth meeting-house in 1759.

He married October 23, 1729, Elizabeth Pratt, born at Malden, Mass., 1708. Their family consisted of sixteen children, (eight sons and eight daughters), several died in infancy, two died in middle life, the rest married and most of them went to live in near-by towns and cities. His labors ended almost with his life. He died in Topsfield, July 11, 1774, aged 67 years 5 mos. His widow also died here April 1, 1790, aged 82 years.

REV. DANIEL BRECK.

Rev. Daniel Breck, son of John and Margaret (Thomas) Breck, and of the fifth generation from Edward Breck, who settled at Dorchester, Mass., in 1635, was born at Boston, Mass., August 29, 1748 (o. s.), and graduated from Princeton College in 1774.

He was pastor of the Congregational Church of Topsfield, Mass., from November 17, 1779, to May 26, 1788.

During the Revolutionary war he was a chaplin and accompanied Col. Porter's regiment into Canada under Genl. Montgomery and was present in the attack upon Quebec.

His theological training was pursued under the direction of Stephen West, D. D. (born November 13, 1735, and died May 15, 1819) and Joseph Bellamy, D. D. (born February 20, 1719, and died March 6, 1790), two of the most profound theologians of their time.

Having become financially interested in the military certificates secured upon land in Ohio, he visited the Northwestern Territory and has the distinction of having delivered on July 20, 1788, the first sermon ever preached on the spot where now stands Marietta, the first town of importance set-

tled in the state of Ohio, April, 1788. (The State was admitted into the Union in 1802.) His text was Luke 1:33, "And of his Kingdom there shall be no end."

In March, 1786, he was married to Hannah Porter, daughter of Elijah and Dorothy (Clark) Porter of Topsfield.

November 11, 1789, Mr. Breck became the first settled minister of Hartland, Vermont, and was dismissed January 27, 1797. He continued his residence in Hartland until his death on August 12, 1845, at the age of 97 years. Mrs. Breck died June 15, 1838, aged 81 years.

REV. RODNEY GOVE DENNIS, A. M.,

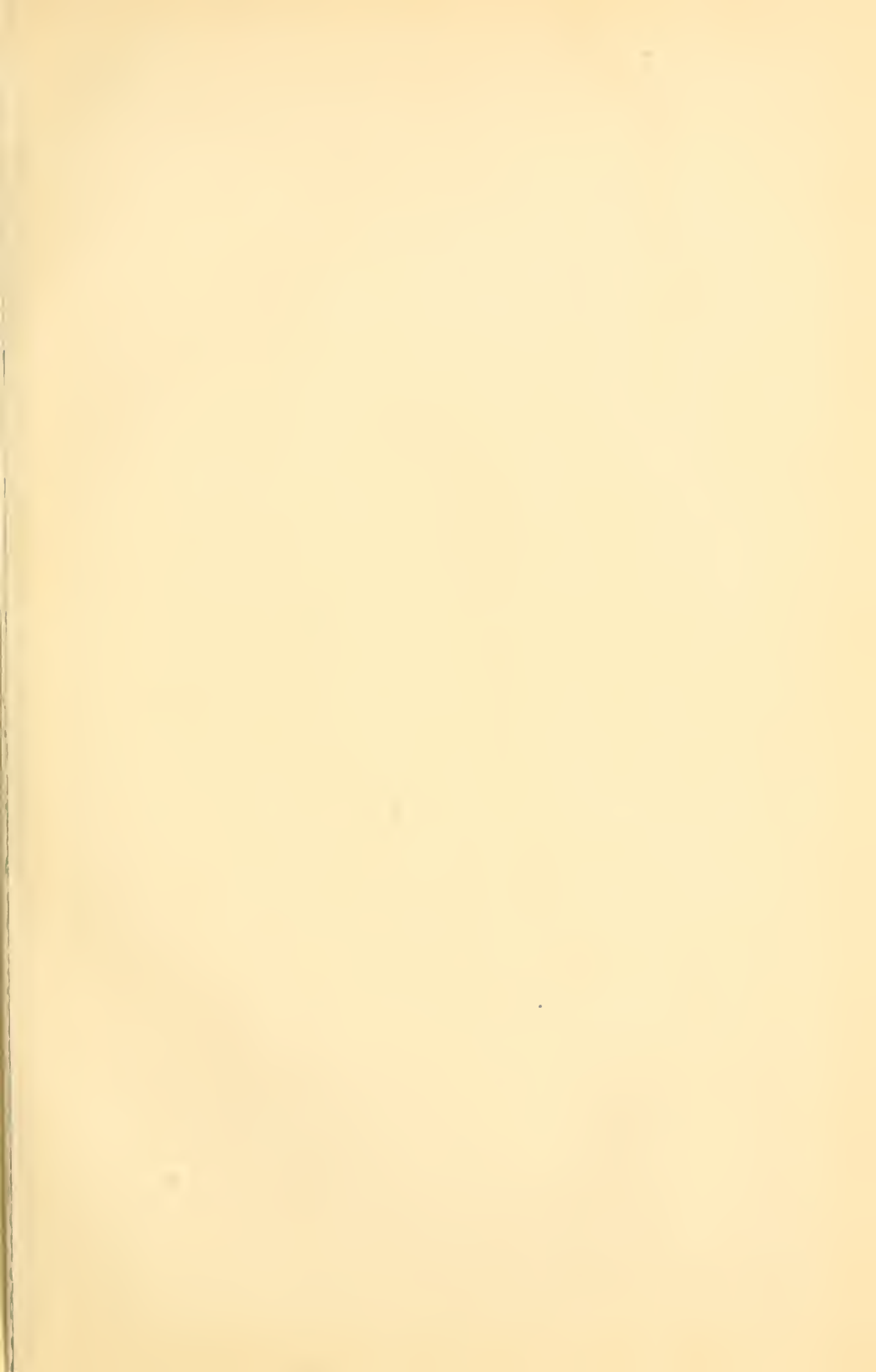
Was born at New Boston, N. H., April 17, 1791, the youngest of the thirteen children of Arthur and Mary (Goodhue) Dennis. "When in 1813 he entered the Sophomore class of Bowdoin College, he found in the institution but one professing Christian brother. Honorable mention of his example and influence as an undergraduate is made in Prof. Egbert Coffin Smyth's religious history of the college." Upon the completion of his college course, he entered the Andover Theological Seminary and graduated in 1819.

Owing to ill-health, his principal pastorates were at Topsfield, Mass., October 4, 1820, to May 6, 1829 (the accessions numbering 11) and Somers, Conn., June 30, 1830, to June 30, 1839; both terms of service being terminated at his request. For several years he was the agent of the American Education Society, and subsequently accepted supply engagements.

November 28, 1820, he married Mary Parker, the eldest daughter of Capt. Stephen and Mary Duren Parker of Billerica. They adopted Elizabeth, the eldest daughter of Deacon Samuel Cherry and Lydia Gould Todd of Topsfield, and she married Theodore D. Billings. A number of his sermons and an address given at the opening of the Topsfield Academy, May 7, 1828, have been published. The closing years of his life were passed on his farm at Southboro, Mass., where he died September 29, 1865.



REV. RODNEY GOVE DENNIS.





REV. JAMES FRISBIE McEWEN.

REV. ASAHEL HUNTINGTON, A. M.,

Was born at Franklin, Conn., March 17, 1761, the son of Barnabas and Anne (Wright) Huntington. He graduated at Dartmouth College in 1786, and studied divinity with Rev. Dr. Backus of Somers, Conn., and Rev. Dr. Levi Hart of Preston, Conn. He was ordained pastor of the church at Topsfield, November 12, 1789.

In 1791 he brought from Pomfret, Conn., a bride, Alethea, daughter of Dr. Elisha Lord, the bridal trip being made on horse back. The remainder of the worthy minister's life was passed in Topsfield, where he died April 22, 1813, aged 52, after a pastorate of over 23 years, during which he was honored for his abilities, beloved for his Christian graces, and deeply lamented as the good and faithful shepherd of his flock. 37 on confession was the number of additions during his pastorate. Several of his sermons were published. In 1799 he was a member of the State Legislature.

Of his behavior during the trying period of theological controversy one who knew him well has written: "His theological opinions were strictly evangelical, but being a truly wise man, and affectionate and conciliatory in all his intercourse with his people, he secured, and retained, their confidence, attachment, and respect."

His sons were Hon. Elisha Huntington, M. D. (Dartmouth 1815) who was the Lieut. Governor of Mass. in 1853, and Hon. Asahel Huntington (Yale 1819) Mayor of Salem in 1853, and Clerk of Essex County Courts from 1851 until his death.

REV. JAMES FRISBIE McEWEN

Was born at East Hartford, Conn., August 25, 1793, and died at West Brattleboro, Vt., April 14, 1850, aged 56.

He graduated at Dartmouth College in 1823, and at An-

dover Theological Seminary in 1826, and was ordained a colleague pastor of the Congregational church at Bridport, Vermont, June 7, 1827; from which charge he was dismissed December 1, 1829. He was installed at Topsfield, Mass., May 5, 1830, and dismissed May 5, 1841. There followed a pastorate of five years at Rye, N. H., after which he retired to a farm in West Brattleboro, Vt., and passed the remainder of his life.

In September, 1827, he married Harriot Cook at Claremont, N. H. Born near the close of the 18th century, his youth witnessed the great religious awakening which followed upon the "haystack prayer meeting" and the forming of the American Board of Commissioners for Foreign Missions. While he pursued his education this movement became more extensive; Dwight, Nettleton, Finney, Edward Payson, Lyman Beecher and Leonard Woods, being leaders among the scores of Congregational divines whose preaching was intensely evangelistic. This evangelistic note was the key to Mr. McEwen's preaching and indeed to his entire ministry, and in soul-winning purpose and power no other pastorate in Topsfield equals that of Pastor McEwen. 184 on confession and 9 by letter, is the excellent list of additions for eleven years.

REV. ANSON McLOUD,

Rev. Anson McCloud, was born June 22, 1813, at East Hartland, Conn., the son of Anson and Clarissa (Beaman) McCloud, and a descendant of Aurora McCloud, who immigrated from Scotland during the French and Indian wars.

His special education was obtained at Yale College (1838), Union Theological Seminary and Andover Theological Seminary (1841) and he was ordained December 8, 1841.

His life service was given to the Congregational Church of Topsfield, Mass., which he served as pastor from December 8, 1841, to October 1, 1869.

For a long period of years he was an influential factor in



REV. ANSON McLOUD.

moulding public opinion on religious and civic duties and obligations. His sermons were notable for their fresh and vigorous doctrinal statements, and his announcement of a series of discourses on selected themes was sure to find a keenly-interested congregation in attendance at the time and place appointed for their presentation, and at the conclusion of the service, his words furnished the subject of widespread discussion.

His services to the town were diversified in character and of inestimable value, and to him more than any other single individual are we indebted for the high standard of our district school system, which has formed the basis of our present educational facilities. He served as a member of the school committee from 1875 to 1882, and was also a member of the committee appointed by the town to investigate and report upon the feasibility of establishing a town library and held membership on the board of trustees, in addition to the position of librarian from the founding of the library in 1873, until his death, February 21, 1883. He was a member of the State Legislature from this town in 1872.

Through the efforts of Rev. Alfred Porter Putnam, D. D. (a native of Danvers, Mass., for 22 years pastor of the First Unitarian Church—The Church of the Saviour—of Brooklyn, N. Y.) the valuable library of Mr. McLoud was purchased by Mr. Abiel Abbot Low of Brooklyn (born in Salem, Mass., February 7, 1811, and died at Brooklyn, January 7, 1893) and offered to the town library for a McLoud Department, which offer was accepted by the trustees on July 23, 1885.

December 8, 1867, marking the date of the twenty-fifth anniversary of the settlement of Mr. McLoud, to those who can recall the event, is a day filled with thoughts and feelings which can never be forgotten; while to the Churchman and intelligent reader, it may well stand as an estimate of the appreciation and devotion, of the qualifications and character and of the life and work of the subject of this sketch.

In 1841 he was married to Jane Cornish, daughter of George and Edna (Case) Cornish of Hartland, Conn., and she died at Boston, February 13, 1900. Their children were

Helen, born April 18, 1843, died March 28, 1895; William, born February 25, 1851, died March 23, 1856; Malcolm, born July 7, 1854, died May 23, 1907, and Norman, born August 20, 1856, died December 15, 1901. The beloved pastor and his devoted wife are buried in Pine Grove Cemetery, in this town.

REV. EDWARD PAYSON TENNEY, A. M.,

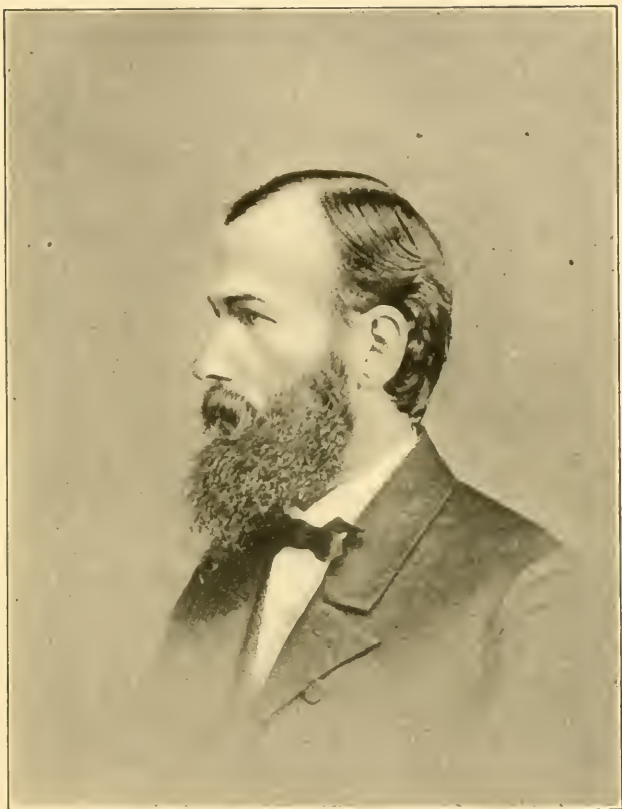
Was born September 29, 1835, at Concord, N. H., in the eighth generation from Thomas Tenney, immigrant, who settled in Rowley, Mass., in 1639. Lawyers, physicians, teachers and clergymen have been numerous among the descendants of this early settler.

Edward Payson Tenney was educated at Pembroke Academy, Dartmouth College, Bangor and Andover Seminaries, and was ordained a Congregational minister in 1859. He was pastor of Congregational churches at Manchester-by-the-sea, Central City, Colorado, Braintree, Lowell and Ashland, Massachusetts.

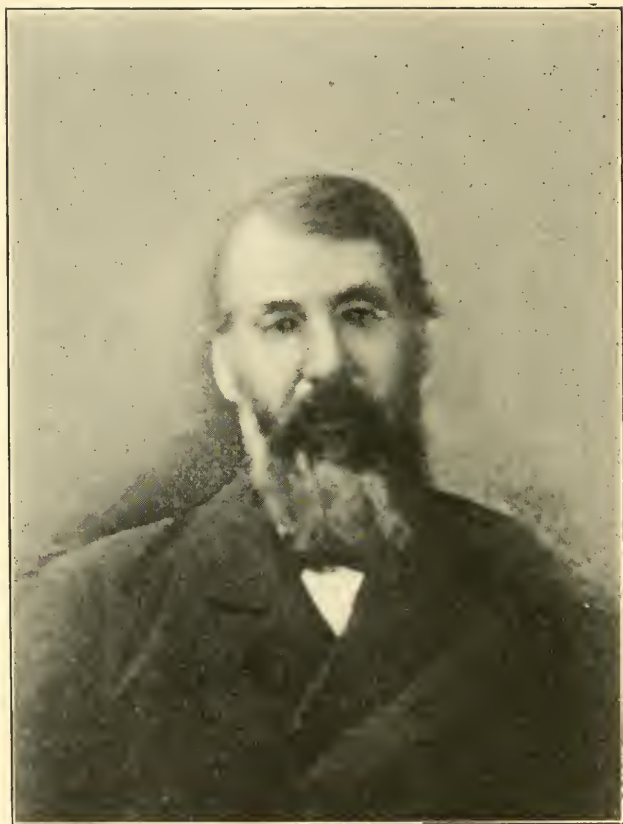
During the civil war he was in the service of the Christian Commission. From 1876 to 1884 he was president of Colorado College, the foundations of whose subsequent success and influence he laid with great faith, labor and patience.

His pen was always that of a ready writer, and his literary record is not a short one. In 1858-9 he was assistant editor of the *Pacific* in San Francisco; for a time he was editor of the *Congregational Review*; the published addresses, reviews, and other articles from his pen have been numerous; and he is the author of the following volumes: *Jubilee Essays*, *The Silent House*, *Coronation*, *Agameticus*, *The New West*, *Colorado and the New West*, *Constance of Acadia*, *Agatha and the Shadow*, *The Triumphs of the Cross*, *A Story of the Heavenly Camp Fires*, *Our Elder Brother*, *The Dream of my Youth*. [Literary World, June 1, 1901.]

He was installed at Topsfield, December 1, 1869, and dismissed at his own request September 10, 1870,—the shortest



REV. EDWARD PAYSON TENNEY.



REV. JAMES HILL FITTS.

Enlarged from a group picture taken about 1882.

pastorate in the history of this church. A devout lover of nature, he saw much to admire in this hill-girt town; and during his short stay wrote several choice sketches describing the charms of Topsfield, which he still names "a dream of rural beauty."

REV. JAMES HILL FITTS.

He was born in Candia, New Hampshire, March 3, 1829. He was the son of John and Abigail (Lane) Fitts, a descendant of the eighth generation from Robert Fitts, the American ancestor of the Fitts family, who settled in Salisbury, Mass., in 1635. He was educated in the public schools of Candia, at Pembroke Academy, and at the Normal Institute of Merrimack, N. H., and at Lancaster, Mass.

For service he taught in the public schools of New Hampshire, Maine, Mass., and at Ashby Academy. His theological education he obtained at Bangor Seminary, 1855-8 and at Andover. He was ordained as an evangelist at Candia, Nov. 2, 1859. He held pastorates at Boxboro, 1858 to 1862; West Boylston, 1862 to 1870; Topsfield, June 22, 1871, to March 22, 1880; New Market, N. H. (afterwards called Newfields) 1880 to 1900.

In the civil war he was engaged in the work of christian commission, 1863 and 1864. Served on several school boards where he was pastor; was a member of the N. H. Legislature 1895, a member of N. H. Historical Society, also of the New England Historical Genealogical Society, and for thirteen years scribe of the Piscataqua Association of Congregational Ministers.

The following comprise his literary service: 19 Annual school reports, Genealogy of the Fitts Family in America, Commemorative services of semi-centennial anniversary of the Sabbath School West Boylston, 1870; a sketch of South Newmarket, 1882; Historical address at the rededication of the brick meeting-house West Boylston, 1890; Lane Genealogies, 1891.

His motto through his ministry was, be the congregations large, or be they small, to deliver the message. The following from one of his own letters may serve as sufficient to show how he regarded his ministerial work. "I try to live day by day, doing its allotted duties. My vocation, I love it, and thank God for the privilege of telling the people of his great salvation. If I know my own heart, it is my highest ambition to be a preacher of his word."

He was married Jan'y 1, 1862, to Mary Celina, daughter of Coffin Moore and Dolly (Pillsbury) French of Candia, N. H. She was a sister of Rev. S. Franklin French, and of Rev. George H. French. She is a Christian lady in its highest sense, the kind that make the best of pastors wives. She endeared herself very strongly and sweetly to the people of Topsfield during their pastorate here.

Without a moment's warning, he passed from earth—"was not, for God took him," November 22, 1900, aged 71 years, 8 months and 19 days.

REV. FRANKLIN PEEL TOMPKINS,

Was born at Philadelphia, Pa., October 4, 1843, and his educational advantages included attendance at Dickinson College, Carlisle, Pa., and the Concord (N. H.) Biblical Institute.

Pastoral record: 1875-77, Crown Point, New York; 1877-81, South Abington; August 7, 1881 to March 4, 1883, Topsfield; 1883-88, Claremont, N. H.

In 1889 he removed to Hamilton, New York, and filled numerous engagements as a pulpit supply, but subsequently accepted the tenets of the Episcopal Church, and was ordained a Deacon at Syracuse, N. Y., in 1891, and a Priest in 1892 by Bishop Frederick Dan Huntington (the first Episcopal Bishop of the Diocese of Central New York). During his connection with the Episcopal Church he was non-parochial.

He was a person of original ideas, uncommon gifts, large



REV FRANKLIN PEEL TOMPKINS.



REV. LYNDON SMITH CRAWFORD.

experience, and engaging personality, and his addresses were strong throughout and made deep impression upon his hearers. As a result of his indefatigable industry nearly two score of converts were received into church membership, here.

He was twice married, his second wife being Mrs. Helen (Smith) Taylor of New York, who survives him. He died at Carnegie, Pa., February 13, 1897.

REV. LYNDON SMITH CRAWFORD,

Was born at North Adams, Mass., March 24, 1852, the son of Rev. Robert Crawford, D. D., and Ellen Maria (Griffin) Crawford. (Dr. Crawford was born in Paisley, Scotland, November 24, 1804; was pastor of the Congregational Church at North Adams 1840-1855; and died at Clinton, Conn., October 26, 1896.)

At the age of 16 the subject of this sketch united with the church of Christ (the Congregational, Deerfield, Mass.), and his call to service in foreign lands grew with the passing years.

Bernardston Academy, Williams College, and Hartford Seminary furnished his training; and on August 20, 1879, he was ordained a missionary of the American Board, Prof. Matthew B. Riddle of Hartford, Dr. E. K. Alden of the Board and Rev. T. A. Emerson (a brother in law) of Braintree, Mass., participating in the ordination service. A month later, with his bride, Susie Doolittle, he sailed for his distant field in Western Turkey. After a period of nearly four years they returned to the United States, were released by the American Board, and Mr. Crawford accepted a call to Topsfield, the installation occurring September 27, 1883.

Within the year the death of Mrs. Crawford, and the continual drawing of the mission field, loosened his ties here, and he was dismissed October 18, 1886, returning at once to the service of the Board in its mission in Turkey. Shortly before his departure he brought home a new bride, Miss

Grace Goodenough of Westfield, Mass., and the reception tendered them was a marked event. Mr. Crawford's stay in Topsfield, though short, was full of good fruits. His fine Scottish qualities of reverence, of deference for the aged, and of solicitude for the shut in and afflicted, have left their distinct impression upon the town.

His present address is Trebizond, Turkey.

REV. CHARLES W. LUCK.

Charles Washington Luck, son of Charles and Mary Jane (Agard) Luck and of English descent, was born at Cleveland, Ohio, Feb'y 2, 1857, and received his special education at Andover Theological Seminary (1887) and Harvard College (1889).

He has held the following pastorates: Cong'l Church, Topsfield, Mass., June 29, 1887, to Sept. 10, 1890; Cong'l Church, Pocatello, Idaho, 1890 to 1894; Cong'l Church, Ogden, Utah, 1894 to 1898; and Cong'l Church, Weiser, Idaho, 1898 to 1900.

His pastorate over our church may be characterized as a clear, strong and practical presentation of the gospel truths; but is entitled to special mention by reason of the admirable work he obtained by tact and skill from the Helping Hand Society, an auxiliary of the church.

April 27, 1882, he was married to Adella Matilda Luce of Marion, Mass., and of their four children, the third, Margery was born in the parsonage (the Emerson-Holmes house).

Since 1900 he has followed the profession of a civil and mining engineer and is now located at Weiser, Idaho.



REV. CHARLES W. LUCK.



REV. ALBERT EDWARD BRADSTREET.

REV. ALBERT EDWARD BRADSTREET.

Rev. Albert Edward Bradstreet was the son of Nathaniel and Elizabeth Bradstreet. He was born in Ipswich, Mass., July 17, 1861, the ninth in a family of ten children—seven boys and three girls—six of whom are still living. He is a direct descendant of Humphry Bradstreet who came from England about 1635. He was of Puritan stock and has handed down to his descendants the Puritan heritage of strong principle. In every generation they have been among the staunch supporters of the church. The father, Nathaniel Bradstreet, held the office of Deacon in the Rowley church about twenty years; and his son, Daniel Bradstreet, for twenty-five years.

Mr. Bradstreet received his early education in the public schools of Ipswich and fitted for college in the Manning high school of that town. One year of his college work was taken at Dartmouth, after this he went to Oberlin, Ohio, and there completed his studies, taking the degree of B. D. in 1888. He was ordained at Lexington, Michigan, August 30, 1888, and supplied the Congregational Church (now Presbyterian) about one year. In January, 1890, he became pastor of the Congregational Church of Shelburne, Mass. This was an especially successful pastorate, seventeen young men being converted, and they have proved to be the very back-bone of the church. September 1, 1891, he became pastor of the Congregational Church in Topsfield, Mass., and twelve were received into church membership during his three years' service. From Topsfield he went to Oxford, Mass., where he remained six years. This was a very successful pastorate, these six years being full of co-operation and fruit gathering. Two gracious revivals were experienced with an ingathering into the church of fifty precious souls.

On account of the failing health of his wife, he had to seek a warmer climate. In 1900 they moved to Lemon Grove and Spring Valley, Southern California, and remained two years, during which time the membership was doubled and a new parsonage built. The hot climate here not agreeing with him, he took a six months engagement in Newport,

Washington, and Priest River, Idaho. This was virgin soil and the work although attended with difficulties was fruitful. At the end of this engagement he went to Hudson, South Dakota, where many young people were gathered into the church, and under the blessing of God, organized a church at Virginia, South Dakota, six miles from Hudson. After a pastorate of two years he returned to Lemon Grove, Southern California, and also has charge of the church at La Mesa, and resides in the parsonage built in his former pastorate.

Mr. Bradstreet is conservative in his theology and evangelistic in his preaching. He has always laid great emphasis upon pastoral work and in the later years of his ministry has successfully conducted catechetical classes among the children.

June 26, 1888, he was married to Miss Flora Chase Ordway of Ipswich, Mass. Her heart and soul have always been in the work of the church. She has indeed been a true helpmeet and a very efficient one, but unfortunately poor health has marred in a great measure the full efficiency of her fruitful life.

REV. FRANCIS ALDEN POOLE.

Was born in Salem, Mass., October 25, 1870, the eldest of a family of three children. His parents were Laura Anna (Mackintosh) and Edmund Alden Poole, the latter a descendant of the eighth generation of John Poole, who came from Reading, England, and settled first in Cambridge in 1632 and later at Reading in 1639, where he was one of the leading proprietors.

Edmund A. Poole has been connected many years with the China Insurance Co. of Boston, and its President since 1890. He was the son of Fitch Poole of Peabody, Mass., and Mary Anne Poor, niece of Rev. Daniel Poor, D. D., one of the first missionaries of the American Board to Ceylon.

Fitch Poole was one of the best known citizens of Essex County. His tastes were decidedly literary and he constantly



REV. FRANCIS ALDEN POOLE.



REV. HERBERT JAMES WYCKOFF.

contributed to newspapers many sparkling essays, besides being the editor of the *Danvers Courier and Wizard*, both popular weeklies in their day. He was a personal friend of George Peabody and was for many years librarian of the Peabody Institute.

Fitch Poole's father was Fitch Poole, a deacon for forty years of the Old South Church of Peabody. He married the youngest daughter of Hon. and Rev. Manasseh Cutler, D. D., L. L. D., of Hamilton, who probably was one of the most distinguished men of his times. He was the leading spirit in the settlement of the Northwest Territory, and probably inspired the famous "Ordinance of 1787," by his friend Hon. Nathan Dane.

Such were in part the antecedents of Rev. Francis A. Poole, who graduated from the Bangor Theological Seminary in 1893 and later took a special course at Harvard and at Hartford Theological Seminary.

Pastoral record:

Sanford, Me., 1893 to 1895; Topsfield, Mass., April 12, 1895, to August 29, 1899; East Weymouth, 1899-1901; and Barre, Vt.

His present church is the second largest in Vermont and has a membership of 567. The fine brick edifice has recently been remodeled and enlarged at an expense of over \$6000, and is free from debt.

He married Marion Kaler Rounds of Portland, Me., and of their two children, Gordon Cutler Poole was born in the Emerson-Holmes parsonage, February 8, 1895.—S.

REV. HERBERT JAMES WYCKOFF.

Rev. Herbert James Wyckoff, son of James L. R. and Mary A. F. (Pooler) Wyckoff, was born at Elizabeth, N. J., December 16, 1870, and received his special education at Yale College (1892) and Yale Divinity School (1898) and was ordained at Woodbury, Conn., September 15, 1898.

Pastorates:

Congregational Church, Fayette, Ohio, 1898-99.

Congregational Church, Topsfield, April 12, 1900, to January 21, 1903.

Congregational Church, Chelsea, Vt., 1903-1905.

Congregational Church, South Glastonbury, Conn., 1906.

His pastorate here was distinctive by reason of the constant and increasing interest which he aroused among the younger people of the congregation and town in spiritual thought and civic righteousness.

He thoroughly identified himself with the town, serving on the Board of Library Trustees and as Secretary of the Improvement Society, and was ever active in promoting its interests and welfare.

May 31, 1897, he was married to Lillian F. Wheeler of Hartford, Conn., and during their residence in town two daughters, Dorothy and Lillian, were born July 22, 1900 and July 4, 1902, respectively. On January 17, 1906, he was installed pastor of the Congregational Church at South Glastonbury, Conn.

REV. WILLIAM GEORGE POOR,

At present serving the church, was born at Andover, Mass., June 13, 1858, of the seventh generation from Daniel Poor, one of the sixteen original freeholders of Andover. His higher and special education was received at Dartmouth College (1882) and Yale Divinity School (1885) and he was ordained in his native town May 28, 1885.

Pastorates:

Cong'l Church, Paola, Kansas, 1885-89.

Second Cong'l Church, Chicopee Falls, Mass., 1889-94.

First Cong'l Church, Keene, N. H., 1894-99.

Assumed charge over Cong'l Church, Topsfield, September 1, 1903.

Pursuant to his appointment as State Supt. by the Sixth National C. E. Convention, held at Saratoga, N. Y., in July, 1887, Mr. Poor, assisted by George M. Ward, Sec'y of the



REV. WILLIAM GEORGE POOR.

United Society, outlined a plan for the introduction of C. E. into the State of Kansas and in the following Fall entered upon a twenty months' campaign of earnest and faithful service of carrying the message of "for Christ and the Church" throughout the State.

At the first State Christian Endeavor convention, held in the First Presbyterian Church of Topeka, May 30-31, 1888, Mr. Poor was elected the first President of the C. E. Union of Kansas, holding the office continuously until his removal from the State in 1889. At which time a State Committee passed the Resolution that he would "always be considered the Father of the Endeavor movement in Kansas."

It must be borne in mind that his efforts for the spreading of C. E. were made during his pastorate over the Congregational Church at Paola.

In New Hampshire he was a Director of the New Hampshire Home Missionary Society, and a member of the Executive Committee of the New Hampshire Sunday School Association, the latter sending him as a delegate to the International Sunday School Convention at Atlanta in 1899. He was a New Hampshire delegate to the National Council at Portland, Oregon, in 1898.

May 9, 1889, he was married to Miss Hattie M. Taylor, of Paola, Kansas.

PARSONAGES AND RESIDENCES OF MINISTERS.

The oldest parsonage of which there is any mention was situated in the pasture ever since called the parsonage pasture. The house stood directly west of the residence of Albert Austin Conant, and was built in 1663. Here lived Rev. Thomas Gilbert, and also his successor, Rev. Jeremiah Hobart.

In 1694 the house was not considered sufficiently good for further ministerial occupancy and School Master Goodman was allowed to live in it as part of his salary for teaching school.

Rev. William Perkins lived in the Nehemiah Perkins house, Perkins street, near Mile Brook.

Rev. Joseph Capen owned his house, built probably in 1686, now standing on a slight eminence east of the present M. E. Church.

Rev. John Emerson lived in his own house, built about 1754, on the present site of the Balch-Jordan mansion,

Rev. Daniel Breck lived in his own house, the Old Clark Tavern, on Main street, about where the driveway to the barn of the late John Bailey is located. 1779-88.

Rev. Asahel Huntington lived in his own house, purchased of John Gould, 1791, on the corner of now Boxford and Wash'n Streets, at the west part of town, 1789-1813.

Rev. Rodney Gove Dennis first lived in the Billy Emerson house, now residence of C. Fred Jordan; later in the western half of the Jacob Towne house on High street. 1820-29.

Rev. James F. McEwen first lived in the north part of the Joseph Emerson house on the common east, opposite the Cong. Church; later in the Dr. Nehemiah Cleaveland house (being the first tenant) now owned by Mrs. Ephraim P. Peabody. 1836-40.

Rev. Anson McLoud first lived in Jacob Towne's house three years, then in the one built by J. Perkins Towne on opposite side of the street, until his own house was built further up the street, 1861. Ministry 1841 to 1869; he died in this house in 1883.

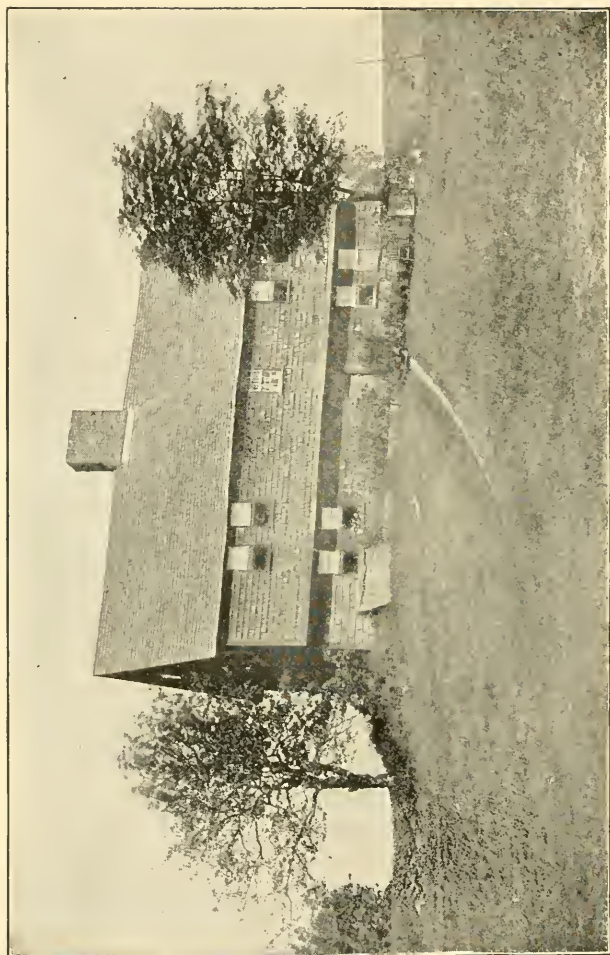
Rev. Edward Payson Tenney boarded at the corner of Main and Prospect streets, 1869-70.

Rev. James Hill Fitts lived on Main street, in the Richard Phillips' house (now residence of Mr. Augustus Willard Smith) 1871-80.

Rev. Frank P. Tompkins lived in the Taylor house, Main street, now owned by Fountain Lodge, No. 170, I. O. O. F., 1882-83, and Rev. Lyndon S. Crawford also occupied the estate, 1883-6.

Rev. Charles W. Luck lived in the parsonage purchased of Charles H. Holmes, Esq., Jan'y 1, 1886, being the Emerson-Holmes house on the Common, opposite the church, 1887-90. This house was also occupied by

Rev. Albert E. Bradstreet, 1891-1894.



THE "PARSON CAPEN" HOUSE

Rev. Francis A. Poole, 1894-1899, and

Rev. Herbert J. Wyckoff, 1900-1903.

In 1903 the house was sold to Willard Emery.

Rev. Wm. G. Poor lives in the Merriam-Frame house on Main Street, 1903.

THE PARSON CAPEN HOUSE.

"The parsonage house," the use of which was tendered to Rev. Joseph Capen in 1681, would seem to have been not a suitable shelter for the beloved scholar and pastor; and so, upon the twelve acres of land granted him by the town, was erected the house which still bears his name. 1686 is considered the date when this substantial structure was reared. Its sturdy frame of hewn timber, and the bricked interior of the walls, testify both to the lingering Indian menace, and to the pastor's purpose to shelter his flock if need be, for, proof against arrow and bullet, it was a veritable fortress in miniature. But against foes of flesh and blood it never needed to be garrisoned. The huge chimney, six feet square, rises from an immense structure of brick comprising, on the ground floor the great oven and the fireplaces for the two rooms, and on the second floor two more fireplaces.

Many changes have been made within this building during its eleven-score years, especially in partitioning off more rooms, and in otherwise modernizing the interior. But in other respects, e. g., the wine closet, the winding stairway, and the entrance to the attic, time has only aged the original condition. The bricks of the chimney are laid in clay, and are of ancient pattern.

The large room at the west end was probably both library and dining room; and in this room the prince of darkness may have met his defeat by the redoubtable champion of truth and godly sense. The other room was the living room.

The accompanying illustration, used by the courtesy of the Current Literature Publishing Co., is from Joy Wheeler

Dow's "American Renaissance," in which it is miscalled "The Witch House at Topsfield, Mass.," and is considered an interesting example of 17th century architecture in America.

Like the character of him whose name it bears, the old house stands in enduring strength upon its knoll. Though unlike its more youthful neighbors, it makes with them a harmonious picture; and it will not seem out of place in the fair prospect of Topsfield Common so long as we cherish and revere the greatness and worth of the moral giants of those early days.

THE INVESTED FUNDS OF THE CHURCH.

List of Donors, with conditions of gift.

EUNICE ESTY, TOPSFIELD.

Will dated August 4, 1849; probated January 6, 1852.

Item Seven.—"I give and bequeath to deacons John Wright and Joel R. Peabody, and to their successors in the office of deacons in the Calvinistic orthodox church in Topsfield, in trust, the sum of fifty dollars, and my will is that the said deacons for the time being shall keep said sum of fifty dollars at interest upon the best terms they can obtain, always taking sufficient security for the same; and I appropriate the interest which shall from time to time accrue upon said sum of fifty dollars to be paid to needy members of said church or to be appropriated to any other object which a majority of the male members of said church shall from time to time judge most expedient." Essex County Probate Records, Book 416, Page 141. For complete probate proceedings, see case No. 38, 607.

HANNAH PERKINS, TOPSFIELD.

Will dated April 25, 1851; allowed November 20, 1855, and appeal taken to Supreme Judicial Court, which appeal was dismissed for want of prosecution at the April term, 1856.

Item Two.—“To the deacons of the Congregational Church in Topsfield, for the time being, I do will, give and bequeath the sum of one hundred dollars, to be held by them and their successors in said office, in special trust, perpetually and forever, the interest of which is to be appropriated, annually, from time to time, towards the support of an orthodox congregational minister for said church and parish.” Essex County Probate Records, Book 418, Page 290. For complete probate proceedings, see case No. 49,795.

DEBORAH PEABODY, TOPSFIELD.

Will dated June 1, 1832; probated April 5, 1842.

Item Seven.—“I give and bequeath to deacon Samuel C. Todd and deacon Joel R. Peabody, and to their successors in the office of deacons of the Calvinistic orthodox church in Topsfield, in trust, the sum of two hundred dollars, to be paid to said deacons in six months after my decease. And my will is, that said deacons for the time being shall keep said sum of two hundred dollars at interest upon the best terms they can obtain, always taking sufficient security for the same. And I appropriate the interest, which shall from time to time accrue upon said sum of two hundred dollars, to be given to needy members of said church, or to be expended to the promotion of any other object, which a majority of the male members of said church shall from time to time judge most expedient.” Essex County Probate Records, Book 411, Page 253. For complete probate proceedings, see case No. 49,427.

LYDIA SMITH, BOXFORD.

Will dated February 21, 1856; probated September 7, 1858.

Item Six.—“After the decease of my said sister Mary Cross (who had a life estate in the residue under item three) I do then will, give and bequeath to the acting deacons of the Congregational Church, in Topsfield, of which I am now a member, and to their successors, in said office, in special trust, the sum of three hundred and fifty dollars—to be by them, safely invested—the income of which, is to be annually and perpetually, appropriated as follows—the interest of one hundred dollars, towards the support, or annual salary, of a Congregational minister of said church and parish—the interest of two hundred fifty dollars—to be by them personally given and distributed, to poor widows and indigent females, who are members of said church or parish. The said deacons, to make, and always to keep, a fair plain record, in books for that special purpose—both, of the amount annually received, from said trust, and of the disbursements thereof—and annually report the same, before a regular meeting of said church or parish.” Essex County Probate Records, Book 419, Page 389. For complete probate proceedings, see case No. 53,621.

ANNA PERKINS, TOPSFIELD.

Will dated December 7, 1850; probated April 1, 1851.

Item Ten.—“To the deacons of the “Congregational church” in Topsfield, for the time being, I do will, give and bequeath one hundred and fifty dollars, to be held by them and their successors in said office, in special trust perpetually and forever, the interest or income of which is to be annually and forever appropriated by them to the relief and benefit of the needy, poor and indigent members of said church.” Essex County Probate Records, Book 415, Page 634. For complete probate proceedings see case No. 49,739.

HITTY DODGE, TOPSFIELD.

Will dated November 5, 1851; probated May 20, 1856.

Item Two.—“To the deacons of the “Congregational church” in Topsfield for the time being I do will, give and bequeath to them and to their successors in said office, the sum of fifty dollars, which is to be safely invested and to be held in special trust perpetually and forever, the income or interest of which is to be annually apportioned and appropriated by them for the benefit of the poor and indigent members of said church.” Essex County Probate Records, Book 418, Page 435. For complete probate proceedings, see case No. 37,595.

LUCY HERRICK, TOPSFIELD.

Will dated January 15, 1896; probated (with two codicils) January 2, 1899.

Item Twenty-one.—“To the Congregational Parish of Topsfield, five hundred dollars to purchase an organ “when needed,” and the interest up to the time of purchase to be applied to current organ expenses.” Essex County Probate Records, Book 540, Page 19. For complete probate proceedings, see case No. 83,551.

SARAH STICKNEY EDWARDS, HAVERHILL.

Will dated January 27, 1900; probated May 6, 1907.

Item Six.—“I give and bequeath to the Congregational Church in Topsfield in said County of Essex, the sum of Five hundred dollars to be used for such purposes as it may think proper; meaning by the Congregational Church the body of communicants known by that name.” Essex County Probate Records, Book 625, Page 79. For complete probate proceedings, see case No. 100,755.

MINISTERS.

NAME.	BEGAN SERVICE.	SERVICE CLOSED.	DEATH OCCURRED.
Thomas Gilbert, Nov. 4, 1663.		——— 1671.	Oct. 26, 1673, Charlestown, Mass.
Jeremiah Hobart, Oct. 2, 1672.		Sept. 21, 1680.	Nov. 6, 1715, Haddam, Conn.
Joseph Capen, June 11, 1684.		At death.	June 30, 1725, Topsfield, Mass.
John Emerson, Nov. 27, 1728.		At death.	July 11, 1774, Topsfield, Mass.
Daniel Breck, Nov. 17, 1779.		May 26, 1788.	Aug. 12, 1845, Hartland, Vt.
Asahel Huntington, Nov. 12, 1789.		At death.	April 22, 1813, Topsfield, Mass.
Rodney G. Dennis, Oct. 4, 1820.		May 6, 1829.	Sept. 29, 1865, Southboro, Mass.
James F. McEwen, May 5, 1830.		May 5, 1840.	April 14, 1850, W. Brattleboro, Vt.
Anson McLoud, Dec. 8, 1841.		Oct. 1, 1869.	Feb'y. 21, 1883, Topsfield, Mass.
Edward P. Tenney, Dec. 1, 1869.		Sept. 10, 1870.	
James H. Fitts, June 22, 1871.		March 22, 1880.	Nov. 22, 1900, Newfields, N. H.
Franklin P. Tompkins, Aug. 7, 1881.		March 4, 1883.	Feb'y. 13, 1897, Carnegie, Pa.
Lyndon S. Crawford, Sept. 27, 1883.		Oct. 18, 1886.	
Chas. W. Luck, June 29, 1887.		Sept. 10, 1890.	
Albert E. Bradstreet, Sept. 1, 1891.		Sept. 1, 1894.	
Francis A. Poole, April 12, 1895.		Aug. 29, 1899.	
Herbert J. Wyckoff, April 12, 1900.		Jan. 21, 1903.	
Wm. G. Poor, Sept. 1, 1903.			

DEACONS.

ELECTED.	NAME.	DIED.
a	Isaac Cummings,	1677.
a	Thomas Howlett,	1678.
b 1676,	Thomas Perkins,	May 7, 1686.
May 24, 1686,	Isaac Cummings,	1721.
May 24, 1686,	Nehemiah Abbot,	March, 1707.
Sept. 21, 1701,	Sarg't. Thomas Dorman,	1711.
Sept. 21, 1701,	Ensign Samuel Howlett,	Mar. 11, 1720.
b 1723,	John Howlett,	Sept. 7, 1735.
April, 15, 1716,	Lieut. Daniel Redington,	Sept. 27, 1732.
Sept. 19, 1729,	Jacob Peabody,	July 24, 1749.
Dec. 2, 1735,	Lieut. Ivory Hovey,	Jan'y 21, 1759.
Octo. 6, 1749,	George Bixby,	May 4, 1783.
Octo. 6, 1749,	Daniel Gould,	Dec. 11, 1766.
March 30, 1767,	John Gould,	June 28, 1778.
Aug. 25, 1778,	Major Joseph Gould,	June 9, 1803.
Aug. 25, 1778,	Stephen Foster,	July 13, 1791.
June 26, 1781,	Solomon Dodge,	Jan'y 16, 1812.
Aug. 5, 1797,	John Gould, Jr.	Jan'y 11, 1820.
June 10, 1799,	Daniel Bixby,	Jan'y 5, 1825.
Nov. 18, 1818,	Samuel C. Todd,	Dec. 29, 1858.
Sept. 17, 1828,	Joel R. Peabody,	July 24, 1861.
Nov. 5, 1848,	John Wright,	July 29, 1861.
Aug. 25, 1861,	Augustine S. Peabody,	Mar. 3, 1884.
Feb'y. 21, 1866,	Daniel Willey,	Apr. 3, 1889.
Mar. 28, 1884,	Charles J. Peabody,	
March 28, 1884,	Edwin S. Clifford,	

a. According to best information.

b. Referred to as Deacon in contemporary documents ; record of election missing.

CHURCH CLERKS.

Previous to 1683, records missing.

1683-1724,	Rev. Joseph Capen.
1728-1774,	Rev. John Emerson.
1789-1813,	Rev. Asahel Huntington.
1820-1829,	Rev. Rodney Gove Dennis.
1830-1841,	Rev. James F. McEwen.
1841-1869,	Rev. Anson McLoud.
1869-1870,	Rev. Edward P. Tenney.
1871-1879,	Rev. James H. Fitts.
1879-1884,	Dea. Augustine S. Peabody.
1884-1894,	Mr. E. Perkins Averill.
1894-1900,	Miss Annie F. Ferguson.
1900-1902,	Miss Ada J. Todd.
1902-	Mr. J. Porter Gould.

MEMBERSHIP.

Resident Members.

DATE OF ADMIS'N.	NAME	HUSBAND'S NAME.
1883.	Averill, E. Perkins,	
1883.	Averill, Mrs. Susan J.	E. Perkins Averill.
1868.	Bailey, Mrs. Sarah J. x.	John Bailey.
1876.	Balch, Miss Anna B.	C. Fred Jordan.
1898.	Balch, Franklin,	
1892.	Bradstreet, Mrs. Mabel W.	Horace D. Bradstreet.
1864.	Bradstreet, Miss Sarah R.	
1868.	Clifford, Edwin S.	
1883.	Cummings, Miss Martha S.	Norman McLeod.
1883.	Dodge, Albert M.	
1886.	Dodge, Miss Florence M.	Albert M. Dodge.
1883.	Dodge, Mrs. H. Melissa,	C. Frederick Dodge.
1854.	Dodge, John Holroyd,	

x Widow.

MEMBERSHIP.

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DATE OF ADMISS'N.	NAME.	HUSBAND'S NAME.
1883.	Dodge, Miss Laura E.	Clarence L. Dame.
1896.	Dodge, Miss Violetta R.	
1871.	Dow, Mrs. Ada B.	George P. Dow.
1883.	Dow, George P.	
1864.	Dwinell, Mrs. Ruth A.	Willard A. Dwinell.
1897.	Edwards, Benjamin P.	
1897.	Edwards, Mrs. Mary Eva,	Benj. P. Edwards.
1907.	Elliott, Mrs. Abbie L. x	J. Albert Elliott.
1885.	Ferguson, Miss Annie F.	
1875.	Ferguson, Edward E.	
1883.	Ferguson, Mrs. Mary A.	Edward E. Ferguson.
1883.	Ferguson, Miss Martha G.	
1897.	Foster, Edwin K.	
1907.	Gleason, Miss Annie P.	
1907.	Gleason, Mrs. Charlotte A.	Rev. Geo. L. Gleason.
1907.	Gleason, Mrs. Florence M.	Leroy W. Gleason.
1907.	Gleason (Rev.) George L.	
1907.	Gleason, Leroy W.	
1854.	Gould, Miss Esther M.	
1858.	Gould, J. Porter	
1870.	Gould, Mrs. Mary Ann. x.	John Gould.
1868.	Gould, Miss Mary E.	
1883.	Gould, Mrs. Mary Elizabeth,	Melvin W. Gould.
1883.	Gould, Melvin W.	
1875.	Homan, William H.	
1883.	Jordan, C. Fred,	
1898.	Jordan, Miss Helen P.	
1898.	Kirk, Mrs. Beatrice M. x.	George H. Kirk.
1897.	Kneeland, Mrs. Rosa G.	Thomas J. Kneeland.
1858.	Lake, Mrs. R. Eveline,	John B. Lake.
1858.	Lake, John B.	
1897.	Leach, Charles H.	
1893.	Leach, Mrs. Mary A.	Charles H. Leach.
1897.	Merrill, Eben Sumner,	
1897.	Merrill, Mrs. Theresa Augusta,	Eben S. Merrill.
1883.	Moore, Miss Sarah Elizabeth,	
1883.	Pace, Albert William,	
1875.	Peabody, Mrs. Annie R.	Charles J. Peabody.

x Widow.

DATE OF ADMIS'N.	NAME.	HUSBAND'S NAME.
1864.	Peabody, Charles J.	
1892.	Peabody, Miss Elizabeth D.	
1897.	Peabody, Miss Grace G.	
1883.	Peabody, Miss Lucy Abby,	
1872.	Peabody, Mrs. Lydia A. x.	Alden P. Peabody.
1883.	Perkins, Miss Eliza J.	John J. Watson.
1868.	Perkins, Miss C. Ellen,	
1897.	Perkins, Miss Ellen M.	Albert W. Pace.
1897.	Perkins, Mrs. Emma F. x.	Justin W. Perkins.
1889.	Perkins, Harris E.	
1897.	Perkins, Lyman A.	
1858.	Perkins, Miss Mary J.	John Holroyd Dodge
1853.	Perkins, Mrs. Mary L. x.	Caleb K. Perkins.
1872.	Perkins, Mrs. Mary S. x.	David G. Perkins.
1887.	Perkins, Mrs. Nellie A.	Lewis A. Chapman.
1868.	Perkins, Mrs. Susan Irene, x.	Elbridge F. Perkins.
1864.	Pike, Miss Adeliza M. x.	John Fiske.
1867.	Pingree, Miss Caroline P.	Benjamin J. Balch.
1886.	Pingree, Miss Eliza A. x.	Daniel Willey.
1898.	Poole, Mrs. Dora T. x.	Orlando B. Poole.
1903.	Poor, Mrs. Harriet T.	Rev. Wm. G. Poor.
1903.	Poor, (Rev.) William G.	
1892.	Pray, Mrs. Caroline E. x.	Ruel Benton Pray.
1893.	Smith, Miss Abbie A.	
1893.	Smith, Miss Alice R.	
1888.	Smith, Miss Annie L.	
1867.	Smith, Mrs. Harriet B.	Augustus W. Smith.
1888.	Smith, Miss Mary Adeline,	Leone P. Welch.
1895.	Todd, Miss Ada J.	
1863.	Todd, Miss Mehitabel,	
1901.	Welch, Leone Parker,	
1883.	Wildes, Alatheia Orietta,	Eugene L. Wildes.
1883.	Wildes, Eugene Lamont,	
1897.	Wildes, Mrs. Eunice R.	William H. Wildes.
1897.	Wildes, William H.	
1889.	Winslow, Mrs. Elizabeth G. x	Charles Winslow.

x Widow.

NON-RESIDENT MEMBERS.

DATE OF ADMIS'N.	NAME	HUSBAND'S NAME.
1897.	Adams, Edwin S.	
1877.	Billings, Augustus T.	
1887.	Bradford, Mrs. Minnie F.	Frank Bradford.
1896.	Clarke, Miss Mary Ella,	
1897.	Frye, Miss Lizzie,	
1907.	Gleason, Miss Alice,	
1897.	Gould, Sidney C.	
1898.	Jordan, Miss Alice B.	George C. Donaldson.
1897.	Killam, Mrs. Addie J. x.	Geo. Edwin Killam.
1895.	Morgan, Mrs. Ellen F. x.	Isaac A. Morgan.
1895.	Perkins, Sallie Mabelle,	Edgar Fayette Powers.
1897.	Pierce, Edward Nelson,	
1863.	Rea, Miss E. A. Adelaid.	
1897.	Stewart, William James.	
1897.	Towne, Mrs. Abbie W.	George W. Towne.
1897.	Towne, Miss Eva L.	Sidney C. Gould.
1897.	Towne, George Warren.	
1895.	Towne, Miss Mary E.	
1905.	Trowbridge, Mrs. H. Frances x Charles I. Trowbridge.	

x. Widow.

THE CREEDS AND COVENANTS OF THE CHURCH.

CONFESSIO OF FAITH.

The following Confessio of Faith is the first found upon the church records and is recorded under date of 1792.

1. You believe there is one God, who is eternal, immutable, omnipotent, omniscient, infinitely holy and good, whose existence is a Trinity in Unity; or there are three distinct persons in the God-head—the Father, the Son, and the holy Ghost.

2. That God made all things by the word of his power from eternity, decreed all things, and extends his providence over the whole creation, ruling & disposing all things for his creatures for his own glory.

3. That God created man in his own image, in knowledge, and righteousness and holiness & consequently in a state of innocence & happiness: but in a state of trial, under a covenant of works.

4. That man continued not in that estate; but our first parents sinned, and in consequence of it all, both Jews & Gentiles are under sin.

5. That God hath not left mankind to perish in that state of sin & misery; but hath elected some to everlasting life.

6. That the Scriptures of the Old & New Testament are the infallible word of God;—containing all instruction necessary to salvation.

7. That the Lord Jesus Christ, who is revealed in the Scriptures as both God and man,—that he hath offered himself a sacrifice for sin;—and that He is the only Redeemer of God's elect.

8. That the Spirit of God must convince us of sin, and change our wills, before we exercise that faith, which unites our souls to Christ, and makes us partakers of the benefits of his death & resurrection.

9. That God requires of us, as necessary duties, though not as meritorious conditions of salvation, faith, repentance, and obedience.

10. That those, who are born again of the Spirit of God ; or are brought to the exercises of evangelical faith & repentance, will be preserved from final apostacy, and will infallibly be saved.

11. That there will be a resurrection of our bodies, and that our souls will be reunited to them in such a manner as that we shall be capable of endless happiness or misery ;—that Jesus Christ will appear & judge the world in righteousness, the form of which judgment will be—The wicked shall go away into everlasting punishment, but the righteous into life eternal.

THE COVENANT, 1792-1894.

The first covenant of the church, under date of May 12, 1792, remained substantially unchanged until 1894, when it was shortened and made the conclusion of the confession.

The following is the covenant of 1792 :

You do now in the presence of God & this assembly, solemnly take the Lord Jehovah, Father, Son & Holy Ghost, to be your God and do give yourself to be His, promising to make His holy word the only rule of your faith & practice. You devote yourself to God, humbly depending upon His grace, in Christ the mediator for righteousness & strength, that you may be pardoned & accepted with God. You do also subject yourself to the government of the church in this place and to its regular administration in this place promising in brotherly love to seek its peace and welfare so long as God shall continue you here, and you will not withdraw from it without just cause and first acquainting the church with your design and obtaining its consent.

CONFESSION OF FAITH.

[ADOPTED SEPT. 29, 1820.]

1. You believe that there is one God, who is eternal, immutable, omnipotent, omniscient, infinitely holy and good, whose existence is a Trinity in Unity;—or, that there are three distinct persons in the Godhead.

2. That God made all things by the word of his power; extends his providence over the whole creation; and orders all creatures & events in infinite benevolence, & according to his sovereign will.

3. That God created man in his own image, in knowledge, & righteousness, and holiness, and, consequently, in a state of innocence & happiness; but in a state of trial, under a covenant of works.

4. That man continues not in that state; but that our first parents sinned, and in consequence of it, all, both Jews & Gentiles, are under sin.

5. That God has not left mankind to perish in that state of sin & misery, without the possibility of escape; but has, through the sufferings & death of Christ, opened a way, by which they may be made partakers of eternal life.

6. That the Scriptures of the Old & New Testaments are the infallible word of God,—containing all instruction necessary to salvation.—

7. That the Lord Jesus Christ, who is revealed in the Scriptures, is both God and man,—that he hath offered himself a sacrifice for sin,—that there is salvation in no other, “there being no other name under heaven, given among men, whereby any can be saved.”

8. That the Spirit of God must convince us of sin, and change our wills, before we exercise that faith, which unites our souls to Christ, and makes us partakers of the benefits of his death & resurrection.

9. That God requires of us as necessary duties, though not as meritorious conditions of salvation, faith, repentance, & obedience.

10. That those who are born again of the Spirit of God; or are brought to the exercises of evangelical faith and repentance, will be preserved from final apostacy, & will infallibly be saved; not however without a holy life. This is implied in the saint's perseverance, & cannot be separated therefrom, without obliterating that doctrine at the same time.

11. That there will be a resurrection of our bodies and that our souls will be reunited to them in such a manner, as that we shall be capable of endless happiness or misery,—that Jesus Christ will appear and judge the world in righteousness the form of which judgment will be—"The wicked shall go away into everlasting punishment, but the righteous into life eternal."

These things you believe?

CONFESSION OF FAITH.

[ADOPTED MARCH 27, 1859.]

1. You believe that there is one living and true God, the Father, the Son, and the Holy Ghost, a being infinite in wisdom, power, truth, goodness, and holiness.

2. You believe that the counsels of God, according to which he made and governs all things, are from eternity, and are infinitely wise and benevolent.

3. You believe that the Holy Scriptures of the Old and New Testaments are given by inspiration of God, and are the infallible rule of faith and practice.

4. You believe that our first parents, being created holy, sinned against God, and that in consequence of their sin all

their posterity become sinners, and are under condemnation.

5. You believe that by nature we are destitute of holiness and inclined to sin; so that, unless we are renewed in the spirit and temper of our minds, we cannot enter into the kingdom of heaven.

6. You believe that Jesus Christ, the second person in the trinity, took upon himself our nature, and by his sufferings in our stead made an atonement for us, so that God can be just, and justify every one who believes in Jesus.

7. You believe that all who are renewed by the Holy Spirit, and believe on the Lord Jesus Christ, will be kept by the power of God through faith unto salvation.

8. You believe that the best evidence of saving faith is a prayerful, holy life, devoted to the active service of Christ, and abounding in all the fruits of the Spirit.

9. You believe that the sacraments of the Christian Church are two; namely, Baptism and the Lord's Supper.

10. You believe in the resurrection of the dead, and in the day of judgment, when Christ shall pronounce sentence upon all that have lived, according to which the wicked shall go away into everlasting punishment, and the righteous into life eternal.

These things you believe?

[If the candidates have not been baptized, the ordinance of baptism is here administered.]

CONFESSION OF FAITH.

[ADOPTED DEC. 28, 1894.]

In the presence of God and this assembly, you do now solemnly avow your belief that God is, and that He is the rewarder of those who diligently seek Him.

You believe that God so loved the world that he gave his only begotten Son, that whosoever believeth on Him might not perish but have everlasting life.

You accept Jesus Christ as Lord and Saviour, believing that He came to earth not to be ministered unto, but to minister and to give His life a ransom for many, and that every one born from above is a child of God and fit for his service.

You believe that duty to God and man is summed up in our Lord's two Commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thou shalt love thy neighbor as thyself." Yet notwithstanding our earnest efforts to fulfill these commands, you believe we often fail. But when conscious of wrong doing, we turn from it, we find that God is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

You believe in the Holy Spirit, the Comforter, Sanctifier, and Guide.

You acknowledge that the Holy Scriptures were given by inspiration of God and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may become perfect, thoroughly furnished unto all good works.

You believe that the future life is enriched by whatever of knowledge and righteousness is gained in this life, and that our Saviour has gone before to prepare a place for those who love Him.

While thus stating your belief, you also hold with us, that to differently constituted men and women God is revealed in different ways, and you rejoice in the word of Christ that "no man who doeth good in my name, can lightly speak evil of me."

You believe heartily that the Great Shepherd has other sheep not of this fold, and look forward with joyful anticipation to that day when he shall bring them also, and there shall be one flock and one Shepherd.

You do covenant with this Church that you will walk in its order and submit to its discipline; that you will seek its peace and welfare, and that you will treat its members with tenderness and fidelity befitting the disciples of Christ and brethren of the same household. Do you thus severally promise and believe?

CHURCH OFFICERS OF 1907.

MINISTER.—Rev. Wm. G. Poor.

DEACONS.—Edwin Spofford Clifford, Charles Joel Peabody.

CLERK.—J. Porter Gould.

TREASURER.—Benjamin P. Edwards.

SUNDAY SCHOOL SUPT.—Franklin Balch; Supt. of Primary Dept., Miss Annie F. Ferguson.

SUNDAY SCHOOL COMMITTEE.—John H. Dodge, Albert M. Dodge, Rev. George L. Gleason.

PLEDGE SYSTEM COMMITTEE.—John H. Dodge, Leone P. Welch.

CHURCH COMMITTEE.—Mrs. Wm. G. Poor, Franklin Balch, Mrs. Albert M. Dodge, E. Perkins Averill.

DEBT, MISSION AND EXPENSE FUND COMMITTEE.—Benjamin P. Edwards, William H. Wildes, Eben S. Merrill.

MUSIC COMMITTEE.—Charles H. Leach, Eben S. Merrill, Leone P. Welch, Lyman A. Perkins, J. Porter Gould,



Order of Services
AT THE
Dedication of the Organ
OF THE
Congregational Church
Topsfield Mass

March 27 1907

8 o'clock P M

ORGAN PRELUDE. Scherzo Pastorale, *Wareing*

Mr. LYMAN ALMY PERKINS.

PRESENTATION OF THE ORGAN,

Mr. ALBERT A. CONANT, for the Ladies' Society,
to Deacon CHARLES J. PEABODY, for the Parish.

TE DEUM IN B MINOR, *Dudley Buck*

Quartet, Mrs. KIMBALL, Mrs. PARKER,
Mr. MITCHELL, Mr. MERRILL, and Chorus.

RESPONSIVE READING.

Rev. GEORGE L. GLEASON, and Congregation.

MINISTER: O come, let us sing to Jehovah,
PEOPLE: LET US SHOUT TO OUR ROCK OF SALVATION.
Let us come with thanksgiving before Him,
WITH PSALMS LET US SHOUT TO HIS PRAISE.
Sing for joy in Jehovah, ye righteous,
IT IS COMELY FOR THE UPRIGHT TO PRAISE HIM
With the harp give ye thanks to Jehovah,
SOUND THE LUTE OF TEN STRINGS TO HIS
PRAISE.
Sing a new song to His Name,
PLAY WITH SKILL AND JOYFULLY SHOUT:
For the word of Jehovah is upright,
AND FAITHFUL IS ALL HE HAS DONE.
It is good to give thanks to Jehovah,
TO THY NAME TO MAKE MELODY, O THOU MOST
HIGH:
In the morning to show forth Thy kindness.
AND THY FAITHFULNESS TELL IN THE NIGHT
With the lute of ten strings and the lyre,
WITH THE MURMURING SOUND OF THE HARPS
O sing a new song to Jehovah,
For marvellous things hath he done,
HIS OWN RIGHT HAND AND HIS HOLY ARM THE
VICTORY GAINED.
Jehovah made known his salvation,
HIS JUSTICE REVEALED IN THE SIGHT OF THE
NATIONS:
Shout aloud to Jehovah, all the earth:
BREAK FORTH INTO SONG AND MAKE MELODY:
With the harp to Jehovah make melody,
WITH THE HARP AND THE LOUD-SOUNDING
ORGAN.
With trumpets and cornet
SHOUT ALOUD TO JEHOVAH THE KING.
The sea, let it roar and the fullness thereof,
THE WORLD AND THOSE DWELLING THEREIN.
Let the streams clap their hands,
ALL AT ONCE LET THE MOUNTAINS SHOUT
FORTH
Before Jehovah, for He comes to judge the earth;
TO THE WORLD HE AWARDS RIGHT,
AND TO NATIONS JUST JUDGMENT.
(From Psalms 95, 33, 92, 98. Dr. DeWitt's Translation.)

Chorus and Congregation.

O worship the King, all glorious above,
 O gratefully sing His power and His love.
 Our Shield and Defender, the Ancient of Days,
 Pavilioned in splendor, and girded with praise.

Oh tell of His might, O sing of His grace,
 Whose robe is the light, whose canopy space ;
 His chariots of wrath the deep thunder-clouds form,
 And dark is His path on the wings of the storm.

Thy bountiful care what tongue can recite?
 It breathes in the air, it shines in the light.
 It streams from the hills, it descends to the plain,
 And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
 In Thee do we trust, nor find Thee to fail.
 Thy mercies how tender, how firm to the end,
 Our Maker, Defender, Redeemer and Friend !

CONTRALTO SOLO. Thou wilt keep him in perfect peace (Isaiah) *Patten*

Mrs. PARKER.

- a. Meditation, - - - - - *St. Clair*
 b. March of the Magi,* - - - - - *Dubois*
 c. Prayer and Cradle Song, - - - - - *Guilmant*

(*The sustained high note is intended by the composer to represent the star which guided the wise men.)

Mr. PERKINS.

TENOR SOLO. How long wilt thou forget me ? (Triumph of David.) *Buck*

Mr. MITCHELL.

PRAYER OF DEDICATION.

Rev. Wm. G. POOR.

ANTHEM. "Hark, hark my Soul," *Shelley*

Mrs. PARKER, Miss WHITTIER, and Chorus.

DEDICATION, BY CHURCH AND CONGREGATION.

MINISTER: To the glory of God, our Father, by whose favor this organ was obtained ; To the honor of Jesus, the Christ, the Son of the living God, our Lord and Savior ; To the praise of the Holy Spirit, source of life and inspirer of sacred song :

CONGREGATION: WE DEDICATE THIS ORGAN.

To call the reverent to praise, and to lead the thoughtful to prayer;
 WE DEDICATE THIS ORGAN.

To accompany the grateful heart in sacred melody, and to enrich the worship of this congregation :

WE DEDICATE THIS ORGAN.

To breathe forth the music of the gospel, and to echo the many-toned invitation of the divine Love ;

WE DEDICATE THIS ORGAN.

To help us into the harmony and rhythm of the Creator's unnumbered chorus, and to arouse all that is within us to bless His Holy Name.

WE DEDICATE THIS ORGAN.

As a tribute of gratitude and love, a freewill offering of thanksgiving and praise, from those who have tasted the cup of Thy salvation, and experienced the riches of Thy grace:

WE, THE PEOPLE OF THIS CHURCH AND CONGREGATION, NOW CONSECRATING OURSELVES ANEW, DEDICATE THIS ORGAN IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

CHOIR AND CONGREGATION.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

MOTETT. Gallia. *Gounod*

Miss WHITTIER, and Chorus.

Hymn by the Congregation.

Tune, "Coronation."

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown Him Lord of all.

O that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

POSTLUDE. Marche Triomphale. *Dubois*

Mr. PERKINS.

SPECIFICATION.

Organ Built by George S. Hutchings, of Boston.

Two Manuals, compass CC to c4, 61 notes. Pedals, compass CCC to F, 30 notes.

GREAT ORGAN.—Open Diapason; Viola di Gamba; Melodia; Dulciana; Flute d'Amour; Octave; Twelfth; Fifteenth; Clarinet, 61 pipes each.

SWELL ORGAN.—Lieblich Gedeckt, Treble, 49 pipes; Lieblich Gedeckt, Bass, 12 pipes; Open Diapason (lowest 12 wood, stopped); Stopped Diapason; Viola; Æoline; Quintadena; Flute Harmonique; Violina; Flautina; Oboe, 61 pipes.

PEDAL ORGAN.—Bourdon, large scale; Gedeckt; Violoncello, 30 pipes each.

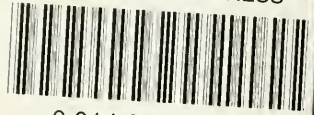
COUPLERS.—Swell to Great; Great to Pedal; Swell to Pedal; Swell at 8 ves.

MECHANICAL ACCESSORIES.—Swell Tremulo; Pedal Check; Bellows Signal; Treat's Patent Wind Indicator; Hydraulic Engine Starter; Automatic Engine Regulator.

PEDAL MOVEMENTS.—Full Organ; Great Forte; Great Mezzo, double acting; Great Piano, double acting; Swell Forte; Swell Piano, double acting; Pedal Forte; Pedal Piano, double acting; Great to Pedal, reversible; Swell Tremulo, reversible; Balanced Swell Pedal.

SUMMARY.—Great Organ, 9 stops, 549 pipes; Swell Organ, 10 stops, 610 pipes; Pedal Organ, 3 stops, 90 pipes; Speaking Stops, 22; Couplers, 4; Mechanical Accessories, 6; Pedal Movements, 11; Total, 43; Total number of Pipes, 1249.

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